

28 But if I by the Spirit of God cast out devils, then is the kingdom of God come unto you.

29 Or how can any one enter into the house of the strong man, and rifle his goods, unless he first bind the strong man? and then he will rifle his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth.

31 ^aTherefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy against the Spirit shall not be forgiven.

32 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.

33 Either make the tree good, and its fruit good: or make the tree evil, and its fruit evil: for by the fruit the tree is known.

34 O generation of vipers, how can you speak good things, whereas you are evil? ^b for out of the abundance of the heart the mouth speaketh.

35 A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things.

36 But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment.

^a Mark iii. 28, and 29; Luke xii. 10.—^b Luke vi. 45.—^c Infra, xvi. 4; Luke xi. 29; 1 Cor. i. 22.

open the way to us; or the sense may be, If I, as proved in an argument above, cast out devils by the Spirit of God, therefore what I, my apostles, and John preach, is true, viz. that the kingdom of God is at hand; because the Holy Ghost, who worketh miracles by us, proveth that our preaching is true. Mald.

VER. 29. *How can any one enter*; how can I drive satan from his possession? i. e. cast him out from the bodies of men, unless I am stronger than he, and first unarm him. Maldon.

VER. 30. *He that is not with me*. This sentence is not to be understood as directly spoken of heretics and schismatics, although at first sight it may appear so, but of the devil, who wishes to lead the souls of men captive, whilst Christ wishes to free them. He entices men to wickedness, Jesus Christ draws them to virtue: how therefore can the works of Christ be compared with those of satan! S. Jer.—There is no medium. We must either be with Christ, or against Christ: if we are not of Christ, whose then must we be, when nothing but sin can separate us from Christ and God? Oh, where will the generality of Christians, who show themselves so indifferent with regard to salvation, find themselves at the last day! Can they say they are with Christ?

VER. 31. *The blasphemy* ^t *against the Spirit*, or against the Spirit and the Holy Ghost. S. Augustin takes notice, that this is one of the most difficult places in the Scriptures. According to the common exposition, here is not meant a sin committed by speaking directly against the third person of the blessed Trinity, the Holy Ghost, but that sin by which the obstinate Jews wilfully opposed Christ, and attributed those miracles to Beelzebub, which he performed by the Spirit of God, of which they could not be ignorant, but by a wilful blindness. Wi.—Now this kind of sin is usually accompanied with so much obstinacy, and such wilful opposing the Spirit of God, and the known truth, that men who are guilty of it, are seldom or ever converted; and therefore are never forgiven, because they will not repent. Otherwise there is no sin which God cannot or will not forgive to such as sincerely repent, and have recourse to the keys of the Church. Ch.—*Therefore I say*: this therefore is not referred to what immediately precedes, but to what is said in ver. 24. Maldon.

VER. 32. *Whosoever*, &c. It was their duty to have a knowledge of the Holy Ghost, and they obstinately refused to admit what was clear and manifest. Though they were ignorant of the Divinity of Jesus Christ, and might take him to be merely the son of a poor artizan, they could not be ignorant that the expelling of demons, and miraculous healing of all diseases, were the works of the Holy Ghost. If, therefore, they refused to do penance for the insult offered to the Spirit of God, in the person of Christ, they could not hope to escape condign punishment. Chrys. Hom. 42.—*Against the Son of man, it shall be forgiven him*; i. e. they who, for want of sufficient instruction, were invincibly ignorant that Christ was God, might more easily be brought to the true knowledge and faith of Christ, and so receive a forgiveness of their sins: but if *he that shall speak against the Holy Ghost*, i. e. against the Spirit of God in Christ, and shall oppose the known truth, by attributing to the devil that doctrine, and those miracles, which evidently were from the Spirit and the hand of God, that sin shall never be forgiven him. But how is this consistent with the Catholic doctrine and belief, that there is no sin any man commits of which he may not find pardon in this life? To this I answer, that in what man-

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then some of the Scribes and Pharisees answered him, saying: Master, we would see a sign from thee.

39 But he answering, said to them: ^c An evil and adulterous generation seeketh for a sign: and a sign shall not be given it, ^d but the sign of Jonas, the prophet.

40 For as Jonas was in the whale's belly three days and three nights; so shall the Son of man be in the heart of the earth three days and three nights.

41 ^eThe men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas is here.

42 The queen of the south shall rise in judgment with this generation, and shall condemn it: ^fbecause she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here.

43 ^gAnd when an unclean spirit is gone out of a man, he walketh through dry places, seeketh rest, and findeth none.

44 Then he saith I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished.

45 Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and

^d Jonas iv. 1.—^e Jonas iii. 5.—^f 3 Kings x. 1; 2 Par. ix. 1.
^g Luke xi. 24.

ner soever we expound this place, it is an undoubted point of Christian faith, that there is no sin which our merciful God is not ready to pardon; no sin for the remission of which God hath not left a power in his Church, as it is clearly proved by those words, *Whose sins you shall forgive, they are forgiven them*, &c. S. Chrys. therefore expounds these words, *shall not be forgiven them*, to imply no more, than shall scarcely, or seldom be forgiven; that is, it is very hard for such sinners to return to God, by a true and sincere repentance and conversion: so that this sentence is like to that (Matt. xix. 26) where Christ seems to call it an impossible thing for a rich man to be saved. In the same place S. Chrys. tells us, that some of those who had blasphemed against the Holy Ghost, repented, and had their sins forgiven them. S. Augustin, by this blasphemy against the Spirit, understands the sin of *final impenitence*, by which an obstinate sinner refuseth to be converted, and therefore lives and dies hardened in his sins. Wi.—*Nor in the world to come*. From these words S. Augustin (De Civ. l. xxi. c. 13) and S. Gregory (Dial. iv. c. 39) gather, that some sins may be remitted in the world to come; and consequently that there is a purgatory, or a middle place. Ch.—S. Aug. says these words would not be true, if some sins were not forgiven in the world to come; and S. Gregory says, we are to believe from these words in the existence of the fire of purgatory, to expiate our smaller offences, before the day of judgment. S. Isidore and Ven. Bede say the same. S. Bernard, speaking of heretics, says, they do not believe in purgatory: let them then inquire of our Saviour, what he meant by these words. A.

VER. 33. *Either make the tree good*, &c. This is connected with what had been said of their attributing his works to Beelzebub. He condemns them for blaspheming him on all occasions, when at the same time they were not able to find fault with his life and doctrine. Wi.

VER. 36. *That every idle word* ^t *By idle words*, S. Jerom, &c. expound words that are neither profitable to the speaker nor the hearer: but S. Chrys. says, false and abusive language. Wi.—This shows there must be a place of temporal punishment hereafter, where these slighter faults shall be punished. Ch.

VER. 39. *Sign of Jonas*. I will give no other sign than my death and resurrection, as then, though unwillingly, they will acknowledge me, and people will believe and be converted. M.

VER. 40. *In the whale's belly*. ^h The word signifies a great fish, and was not perhaps that which we commonly call a whale. In the prophet Jonas it is called *a great fish*.—*Three days and three nights*; not three whole days and three nights, but part of three natural days, from which, in common computation, the nights used not to be separated. We have an instance of this, Esther iv. 16, where the Jews were ordered to fast with her *three days and three nights*: and yet (chap. v. 1) Esther, after part of three days, went to the king.—*In the heart of the earth*; by which is signified, Christ's descent into hell; as S. Paul says, (Ephes. iv. 9,) that he descended into the *inferior parts of the earth*, and this cannot be understood of the grave only. Wi.

VER. 42. *Queen of Saba*, a province of Arabia, situate to the south of Judea 3 Kings x. 1, and seq.

VER. 45. *Seven* is taken frequently, in Scripture, for an indefinite number for several. V.

dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation.

46 ^bAs he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him.

47 And one said to him: Behold thy mother and thy brethren stand without, seeking thee.

48 But he, answering him that told him, said: Who is my mother, and who are my brethren?

49 And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren.

50 For whosoever shall do the will of my Father, who is in heaven, he is my brother, and sister, and mother.

CHAP. XIII.

The parables of the sower of the cockle: of the mustard seed, &c.

THE same day Jesus going out of the house, sat by the sea-side.

2 ^cAnd great multitudes were gathered together unto him, so that he went into a ship and sat: and all the multitudes stood on the shore.

3 And he spoke to them many things in parables, saying: Behold the sower went forth to sow;

* 2 Pet. ii. 20.—^b Mark iii. 31; Luke viii. 19.

VER. 46. *His mother and his brethren*; i. e. his mother and relations. Wi.—See ver. 55 of the next chapter. Ch.

* V. 3. *Panes Propositionis*, *τοὺς ἀρτοὺς τῆς προθέσεως*. They are also elsewhere called, *panes faciales*, *ἄρτοις ἐνοπίοις*, (Deut. xxv. 30,) and *faciei*, *τοῦ προσώπου*. 2 Esd. x. 33.

+ V. 31. *Spiritus blasphemia*, *ἡ δὲ τοῦ Πνεύματος βλασφημία*. S. Aug. (Serm. 71, de verbis Evang. Matt. c. 5, p. 388, tom. 5) says of this place: *Forte in omnibus Scripturis Sanctis, nulla major quæstio, nulla difficilior.* And again, (c. 12, pag. 394,) he gives this interpretation: *ipsa ergo impudentia, est Spiritus blasphemia.* See also S. Jerom on this place. S. Chrysostom's exposition is more easy, when he thinks the sense is, that such a sin shall scarcely be forgiven. *ὑπὲρ πάντα αὐτὴν η ἀμαρτία ἀσύγγνωστος*. ὁμ. μα. p. 274.

† V. 36. *De omni verbo otioso, πᾶν ρῆμα ἀργὸν*. Some MSS. have *πονηρόν*. S. Jerom says, *Otiosum verbum est, quod sine utilitate et loquentis dicitur, et auditentis. In like manner, S. Greg. Hom. 6, in Evang., S. Bern., &c.* But S. Chrys. adds, *τὸ ψευδὲς, τὸ συφαντίαν εχον.*

|| V. 40. *In ventre Ceti, τοῦ κῆτος*. By *Cete*, is signified any very great fish, and so it is said in the prophet Jonas to have been, *piscem grandem*.

CHAP. XIII. VER. 1. On the same day Jesus left the house in which he had performed the miracle, and delivered the preceding discourse, and sat himself down on the shore of the sea of Galilee, where multitudes crowded unto him.

VER. 3. To them he spoke many things, from a ship, in parables; probably many more than are here recorded. By familiar and well-known objects, Jesus Christ would thus convey more pleasingly his Divine instructions, and teach them to spiritualize their daily labours, and by things natural, which meet the senses, led them to the knowledge of things Divine, which we cannot naturally comprehend. A.—In his sermon on the mount, Jesus Christ does not make use of parables to convey his instructions to the Jews, for then his auditors were composed of a mixed multitude, and the major part of them illiterate people; but here, on the contrary, they are the Scribes and Pharisees, the doctors of the law. Chrys.—Jesus Christ speaks sometimes in plain, and sometimes in obscure terms, that, by what they understand, they may be led to the search of what they do not understand. S. Jerom.

VER. 4. *And whilst he soweth*. S. Matthew and S. Mark subjoin the following parables to what goes before, but S. Luke places the parable of the *sower* immediately after the second journey through Galilee, which he anticipates. Jesus Christ successively proposed four parables to the people, and then dismissed them; and being now retired with his disciples, he unfolded to them the meaning of the parables when in the house. Ver. 36. S. Matthew, however, interrupts the course of the parables, and after the first, anticipates the request of the disciples to have it explained; but from S. Mark we learn that this did not take place till Christ was alone in the house.

VER. 5. *Had no deepness of earth*; and therefore the seed, not able to shoot downwards, shot upwards, and for want of necessary moisture and nutriment, was burned by the scorching heat of the sun.

VER. 8. *Some a hundred-fold*. This difference of fruits is the difference of merits here, and of rewards hereafter, according to the diversity of states, &c.

VER. 9. *He that hath ears to hear*. By these words we are exhorted to examine the meaning of the parables. S. Jer. See chap. xi. 15. We are also taught that not all, but only such as have had the sense of the Scriptures opened to their

4 And whilst he soweth, some fell by the way side, and the birds of the air came and eat them up.

5 And other some fell upon stony ground, where they had not much earth: and they sprung up immediately, because they had no deepness of earth.

6 And when the sun was up, they were scorched: and because they had not root, they withered away.

7 And others fell among thorns: and the thorns grew up and choked them.

8 And others fell upon good ground: and they brought forth fruit, some a hundred-fold, some sixty-fold, and some thirty-fold.

9 He that hath ears to hear, let him hear.

10 And his disciples came and said to him: Why speakest thou to them in parables?

11 He answered and said to them: Because to you is given to know the mysteries of the kingdom of heaven: but to them it is not given.

12 ^dFor he that hath, to him shall be given, but he that hath not, from him shall be taken away even that which he hath.

13 Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand.

* A. D. 31. Mark iv. 1; Luke viii. 4.—^d Infra, xxv. 29.

understanding from above, can properly understand them. The apostles themselves were in ignorance till Jesus Christ gave them the true meaning: *aperuit illis sensum, ut intelligenter Scripturas: "he opened their understanding, that they might understand the Scriptures."* S. Luke xxiv. 45. It is God who speaketh in the Scripture, and it is God who giveth us to understand what is therein delivered. His truths he conceals from the proud, while he reveals them to the little and humble. How can any persons pretend that the most mysterious, as well as the most sacred book in the world, is open to every understanding?

VER. 10. *And his disciples came*. How great was the concern of the apostles for the welfare of their countrymen! They did not say to Jesus, Why speakest thou thus to us; but, Why speakest thou to them in parables? S. Thos. Aquin.

VER. 11. *To you it is given*. The mysteries of the kingdom of God are not disclosed to the Scribes and Pharisees, who were unwilling to believe in him, (though it was the duty and occupation of the Scribes to expound the sacred oracles to others,) but to those who adhered closely to Christ, and believed in him: let us therefore run in company with the apostles to Jesus Christ, that he may disclose to us the mysteries of his gospel. S. Thos. Aquin.—Can we then suppose, for a single moment, that the mere putting of a Bible into every man's hand will convert the world. The command given to the apostles and their successors in the ministry is, *Go ye, therefore, and teach all nations, baptizing them in the name of the Father, &c., teaching them to observe all things whatsoever I have commanded you. And lo, I am with you all days, even to the end of the world.* S. Matt. xxviii. 20. There is not a single word to them about writing. For more than 400 years after Jesus Christ, the canon of Scripture, as now generally received by Protestants, remained unsettled. Wi.

VER. 12. *But he that hath not, from him shall be taken away, even that which he hath*. We read again, (Matt. xxv. 29,) *That also which he seemeth to have, shall be taken away; and in S. Luke, (chap. viii. 18,) That also which he thinketh he hath.* One passage helps to expound another: so that each of these texts, with a little reflection, will be found true; and such a truth, as ought to be a subject of fear and apprehension to all that are negligent and indolent in the service of God. For, as S. Augustin observes, they who have received graces and favours from God, and have not made good use and profited by them, they may be said *not to have them*, although they are not yet taken from them. And why? but because they make no more use of them than if they had them not. See the parables of the talents, Matt. xxv., and Luke xix. Wi.

VER. 13. *Because seeing they see not, &c.*, i. e. they see not as they might, and ought to do, by shutting their eyes against the lights given them.—*Therefore do I speak to them in parables: because seeing they see not, &c.* This passage, by which the prophet Isaías (vi. 9) was ordered to foretell the obstinate blindness of the Jews, in refusing to receive and believe in their Messias, is cited six times in the New Testament; to wit, here in S. Matthew, also Mark iv. 14; Luke viii. 10; John xii. 40; Acts xxviii. 26; and Rom. xi. 8. In all these places we must detect the false interpretation of those who, not without heresy and blasphemy, would have God to be the author and cause of sin. When it is said, (Isa. vi. 9,) *Blind the heart of this people, &c.*, the prophet is only commanded to foretell their blindness, of which, by their wilful obstinacy, they were the true cause. And when we read in S. Mark, that *to those that are without, all things are done in parables, that seeing they may see, and not see, &c.*, the word *that* does not signify the cause, nor the end, but only the event, and the consequence of what would happen by the wilful blindness of the Jews, and by the just permission of God. S. Matthew here expounds to us the words of the prophet, by which it clearly appears that



Cho (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season?

Blessed is that servant, whom when his lord shall come, he shall find so doing.

Cath.

14 And the prophecy of Isaias is fulfilled in them, who saith: ^aBy hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive.

15 For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, because they see, and your ears, because they hear.

17 ^bFor, amen I say to you, many prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them.

18 Hear you therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side.

20 And he who received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy.

21 Yet hath he not root in himself, but is only for a time: and when there arise tribulation and persecution because of the word, he is presently scandalized.

22 And he who received the seed among the thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choke up the word, and he becometh fruitless.

23 But he who received the seed into good ground, is he that heareth the word, and understandeth and beareth fruit, and yieldeth one a hundred-fold, and another sixty, and another thirty.

24 ^cAnother parable he proposed to them, saying:

^a Isa. vi. 9; Mark iv. 12; Luke viii. 10; John xii. 40; Acts xxviii. 26; Rom. xi. 8.—^b Luke x. 24.

they were the cause of their own blindness; and that, by their obstinacy, they had made themselves unworthy of particular lights from God. *For the heart of this people (ver. 15) is grown gross . . . and their eyes they have shut, &c.* The Jews therefore shut their own eyes, hardened their own hearts, which God only permitted. See Rom. ix. 18, &c. Wi.

VER. 15. *And should be converted.* In this the prophet shows the atrocity of the Jewish wickedness, and the malice of their hearts, but that he may attach them to God, their Father, he immediately subjoins, *lest being converted, I should heal them;* and this he says in order to manifest to them the goodness of God, if they would repent. S. Chrys. ex D. Tho.

VER. 16. *But blessed are your eyes.* As the eyes of such as see and will not believe are miserable, so, he says, blessed are your eyes; you see my miracles, you hear my heavenly doctrines, &c. Aquin.—Had we not read in a preceding part, that Christ exhorted his auditors to search after the knowledge of his words, we might perhaps have thought that Jesus here spoke of corporal eyes and ears; but the eyes here mentioned seem to me to be those which can discern the mysteries of Christ. S. Jer. ex D. Thom. Aquin.

VER. 17. *men, I say to you.* S. Jerom remarks, that these words of our Saviour seem to contradict another part of Scripture, where it is said, *Abraham desired to see my days; he saw them, and rejoiced.* But S. Jerom answers his own objection thus: Abraham indeed saw my days, but only in a dark manner, in enigma, but not in reality, whilst you have your Lord with you; you speak to him, and interrogate him at pleasure. Aquin.—Christ declares his disciples more blessed than the ancient patriarchs and prophets . . . They saw him only by faith, but the disciples with their corporal eyes. S. Chrys.

VER. 19. *When any one heareth.* This seed falleth upon four different kinds of soil, which represent four different sorts of persons. The 1st, such as continue obdurate in vice; the 2nd, such as are unsteady and inconstant in their good resolutions; the 3rd, such as are absorbed in the cares and pleasures of life; the 4th, such as have every proper disposition for receiving the word of God with fruit.—*There cometh the wicked one, διάβολος, the devil, and taketh away the word that was sown in their hearts, lest believing they should be saved.* A.

VER. 21. And suffers shipwreck in his faith. Maldon.

VER. 24. *Another parable he proposed.* As in the preceding parable our Lord spoke of those who did not receive the word, so in this he speaks of those

The kingdom of heaven is likened to a man that sowed good seed in his field.

25 But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way.

26 And when the blade was sprung up, and brought forth fruit, then appeared also the cockle.

27 Then the servants of the master of the house came and said to him: Master, didst thou not sow good seed in thy field? from whence then hath it cockle?

28 And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up?

29 And he said: No, lest while ye gather up the cockle, you root up the wheat also together with it.

30 Let both grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but gather the wheat into my barn.

31 ^dAnother parable he proposed to them, saying: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field.

32 Which indeed is the least of all seeds: but when it is grown up, it is greater than any herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof.

33 Another parable he spoke to them: ^eThe kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

34 All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them.

35 That the word might be fulfilled which was spoken by the prophet, saying: ^fI will open my mouth in parables, I will utter things hidden from the foundation of the world.

^a Mark iv. 26.—^d Mark iv. 31; Luke xiii. 19.—^e Luke xiii. 21.—^f Psal. lxxvii. 2.

who receive the corrupted word; for it is a diabolical machination to confound error with truth. S. Chrys. ex D. Tho.—There are three things worthy of observation in this parable. 1st, That the Church of God on earth consists of both good and bad; the 2nd, That God is not the author of evil; the 3rd, That God does not always punish the wicked on the spot, but patiently bears with them. M.

VER. 25. *Were asleep.* When the superiors or pastors of the Church were lulled asleep or negligent, or, when the apostles were dead, as S. Augustin expounds it, the devil spread the tares of error and sin amongst a great number of Christians. These falling from the state of grace, or becoming heretics, are yet mingled with the rest of the faithful in the same outward profession of Christianity, not unlike the good corn and cockle in the same field.

VER. 29. *No, lest, &c.* The prayers of repenting sinners are never despised. We are taught also by this example not to cut off too hastily a fallen brother; for, whatever he may be to-day, to-morrow perhaps he may see his error and embrace the truth. S. Jerom.—Jesus Christ exhorts us to bear with infidels and heretics, not on our own account only, as wicked men are frequently of use to the virtuous, but also on their account; for sometimes the persons who have been corrupted and perverted, will return to the paths of virtue and truth. Let, therefore, both grow until the harvest, i. e. to the day of judgment, when the power of rectifying another's error shall be no more. S. Aug. ex D. Tho.—S. Augustin affirms that no one should be compelled by force to an unity of religious tenets: such as dissent from us must be persuaded by words, overcome by argumentation, and convinced by reason. S. Thos. Aquin.

VER. 32. *The least of all seeds.* That is, it is one of the least seeds; but in hot countries it is observed to grow to a considerable height, and to become a bush or a little tree. Wi.

VER. 33. *In three measures.* *Sata*, the word here used, was a particular Hebrew measure, which corresponds not to any particular measure that we make use of, and therefore I have put *measures*, as it is in other English translations. See Walton de Ponderibus et Mensuris, before his first tome, p. 42. Wi.—It was the *Seah* of the Jews, the third part of the *Epha*, and contained about ten pints, and appears to be the ordinary quantity they baked at a time. V.—By the woman here mentioned, S. Jerom understands the Church gathered from all nations; or the power and wisdom of God, according to S. Augustin.

VER. 35. *By the prophet.* It is taken from Psal. lxxvii. 2.

36 ^aThen having sent away the multitudes, he came into the house, and his disciples came to him, saying : Explain to us the parable of the cockle of the field.

37 He made answer, and said to them : He that soweth good seed, is the Son of man.

38 And the field is the world. And the good seed are the children of the kingdom. And the cockle are the children of the wicked one.

39 And the enemy that sowed them, is the devil. ^bBut the harvest is the end of the world. And the reapers are the angels.

40 Even as cockle therefore is gathered up, and burnt with fire, so shall it be at the end of the world.

41 The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity.

42 And shall cast them into the furnace of fire : there shall be weeping and gnashing of teeth.

43 ^cThen shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in a field : which, when a man hath found, he hideth, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like to a merchant seeking good pearls.

46 Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes.

48 Which, when it was filled, they drew out, and sitting by the shore they chose out the good into vessels, but the bad they cast forth.

49 So shall it be at the end of the world, the angels shall go out, and shall separate the wicked from among the just,

^a Mark iv. 34.—^b Apoc. xiv. 15.—^c Wisd. iii. 7 ; Dan. xii. 3.—^d Mark vi. 1 ; Luke iv. 16.

VER. 44. *Like unto a treasure.* This hidden treasure is the gospel of Christ, which conducts to the kingdom of heaven. Thus he who, by the knowledge which the gospel affords, has found the kingdom of heaven, should purchase it at the expense of every thing most near and dear to him : he cannot pay too great a price for his purchase.

VER. 52. *Every scribe* ; i. e. master, or teacher. Wi.—Because you know how invaluable is the treasure, the pearl, the kingdom, here mentioned ; you, who are scribes and teachers, should cultivate it yourselves, and communicate the same blessing to others. Thus imitating a father of a family, who draws from his treasure both new and old things, and distributes them to his children, according to their several wants and necessities.

VER. 55. *Is not this the carpenter's son?** I find carpenter in all translations, though the Greek word signifies, in general, a workman or craftsman. The Latin is also a general word, which of itself signifies no more a carpenter than a smith. But the common belief of the faithful is, that S. Joseph was a carpenter, which may be confirmed by what Theodoret relates (l. 3, Hist. c. 18) of one Libanius, under Julian the Apostate, who, asking scornfully of a holy man, what the carpenter's son was doing at that time ? the holy man made him this smart reply, that he was making a coffin for Julian ; who was killed not long after. Wi.—*His brethren.* These were the children of *Mary*, the wife of *Cleophas*, sister to our blessed Lady (Matt. xxviii. 56 ; John xix. 25) ; and therefore, according to the usual style of the Scripture, they were called *brethren*, that is, *near relations* to our Saviour. Ch.

* V. 55. *Fabri filius, τοῦ τέκτονος, artificis.* S. Hilary (Can. or cap. 14. in Matt. p. 678. Ed. Ben.) thought that S. Joseph wrought with fire and iron. We find in a manner the same in S. Amb. l. 3, in Luc. in initio, p. 52. See also S. Chrysologus, Serm. 48. S. Justin (Dialogo cum Tryphone, p. 69) says, Christ made aratra and juga ; and in the Greek edition, (Parisiis, ann. 1551, p. 93,) Σανδαλιπαναρατρα και ζύγα. Theodoret, (l. 3, Hist. c. 18, p. 656,) Sandalipam fabricat, γλωσσέκομον κατασκευάζει.

50 And shall cast them into the furnace of fire : there shall be weeping and gnashing of teeth.

51 Have ye understood all these things ? They say to him : Yea.

52 He said unto them : Therefore every scribe instructed in the kingdom of heaven, is like to a master of a house, who bringeth forth out of his treasure new things and old.

53 And it came to pass, when Jesus had finished these parables, he departed from thence.

54 ^dAnd coming into his own country, he taught them in their synagogues, so that they wondered, and said : How came this man by this wisdom, and these mighty works ?

55 ^eIs not this the carpenter's son ? Is not his mother called Mary ; and his brethren James, and Joseph, and Simon, and Jude ?

56 And his sisters, are they not all with us ? Whence then hath he all these things ?

57 And they were scandalized in his regard. But Jesus said to them : A prophet is not without honour, save in his own country, and in his own house.

58 And he wrought not many miracles there, because of their unbelief.

CHAP. XIV.

Herod puts John to death. Christ feeds five thousand in the desert. He walks upon the sea, and heals all the diseased with the touch of his garment.

AT that time Herod, the tetrarch, heard of the fame of Jesus :

2 And he said to his servants : This is John the Baptist : he is risen from the dead, and therefore mighty works show forth themselves in him.

3 ^fFor Herod had apprehended John, and bound him and put him in prison, because of Herodias, his brother's wife.

4 For John said to him : It is not lawful for thee to have her.

* John vi. 42.—^f A. D. 32. Mark vi. 14, 30 ; Luke ix. 7.—^g Mark vi. 17 ; Luke iii. 19.

CHAP. XIV. VER. 1. *Tetrarch.* This word, derived from the Greek, signifies one that rules over the fourth part of a kingdom : as Herod then ruled over Galilee, which was but the fourth part of the kingdom of his father. Ch.—S. John had been now imprisoned in the castle of Machærus about a year, at the instigation of Herodias.—Josephus, in his *Antiquities of the Jews*, gives the following account : This Herod, who was also called Antipas, was the son of Herod the Great, by his sixth wife, Cleopatra, of Jerusalem. A general opinion obtained among the Jews, that Herod's discomfiture by the Parthians was the effect of Divine vengeance upon himself and his army, for the blood of John, surnamed the Baptist. He was a man of immaculate character, whose object was to exhort the Jews to the practice of virtue and piety, point out the necessity of repentance, and hold forth by baptism the import of regeneration to a new life, which he made to consist, not in abstaining from a particular sin, but in an habitual purity of both mind and body. Such was the influence of this great and good man, as appeared from the multitude of his disciples, and the veneration of his life and doctrines, that Herod was apprehensive of a revolt. He therefore sent him bound to prison, where, by the malice of Herodias, his brother's wife, he was afterwards put to death, which inhuman act was shortly followed by the marked vengeance of Heaven on its execrable author, as the Jews were firmly convinced. B. xviii. c. 7.

VER. 2. *Risen from the dead.* S. Jerom thinks these words are spoken by Herod ironically ; but they are generally supposed to be his real sentiments, the dictates of a guilty conscience. For he respected John, as appears from ver. 9 and was afraid he was returned to avenge his unjust murder. Jans.—*Mighty works show forth themselves in him,* or work in him.* Wi.

VER. 3. *Because of Herodias, his brother's wife.* In the common Greek copies we read, his brother Philip's wife, as it is in the Latin in S. Mark vi. 17 Wi.—He is a different person from Philip the tetrarch, mentioned by S. Luke iii. 1. V.

VER. 7. *He promised.* Wicked promises and wicked oaths are not binding. That promise is wicked, in which the thing promised is wicked ; and that oath is not binding, by which impiety is promoted. S. Isidore.

5 And when he would have put him to death, he feared the people: *because they esteemed him as a prophet.

6 But on Herod's birth-day, the daughter of Herodias danced before them: and pleased Herod.

7 Whereupon he promised, with an oath, to give her whatsoever she would ask of him.

8 But she being instructed before by her mother, said: Give me here in a dish the head of John the Baptist.

9 And the king was struck sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given her.

10 And he sent and beheaded John in the prison.

11 And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother.

12 And his disciples came and took the body, and buried it, and came and told Jesus.

13 *Which, when Jesus had heard, he retired from thence by a ship into a desert place apart: and the people having heard of it, followed him on foot out of the cities.

14 And he coming forth saw a great multitude, and had compassion on them, and healed their sick.

15 And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now past: send away the multitudes, that going into the town, they may buy themselves victuals.

16 But Jesus said to them: They have no need to go: give you them to eat.

17 They answered him: *We have here but five loaves and two fishes.

* Infra, xxi. 26.—^b Mark vi. 31; Luke ix. 10; John vi. 3.

VER. 9. Yet because of his oath, which could not bind him, being unjust. Wi. VER. 13. Which, when Jesus had heard. Our Saviour did not retire till he was informed of the death of the Baptist, by message; and this he did, not because he was ignorant of it before, but that he might show to the world, not only by his appearance, but also by his manner of acting, the reality of the mystery of his incarnation. Chrys. Hom. 50.—He did not retire through fear, as some may think. Hence the evangelist does not say, *he fled*, but *he retired*, to show us that he did not fear his enemies. Jer.—The desert was called of Bethsaida, not because it was on the same side as the town, but opposite to it. V.

VER. 15. And when it was evening. To understand this and other places, we may take notice that the Hebrews counted two evenings: the first began when the sun was declining, about three in the afternoon; and such was the evening here mentioned. The second evening was after sunset, or the night-time, as it is taken here in this chap., ver. 23. Wi.

VER. 16. But Jesus said. It may perhaps be asked here, if then our Lord, as S. John relates, looking upon the multitude, inquired of Philip, how so great a multitude could be fed in the desert, how can this be true, which S. Matt. relates, that the disciples first desired Jesus to send away the multitude? But we are to understand, that after these words our Lord looked upon the multitude, and said to Philip what S. John mentions, which S. Matt. and the other evangelists omit. S. Aug. de Concord. Evang.—They have no need to go: give you them to eat. This he says for our instruction, that when the poor ask us alms, we send them not to other persons and other places, if we are able to relieve them ourselves. E.

VER. 19. Commanded the multitude to sit down. Lit. to lie down, as it was then the custom of the Jews, and of other nations, at meat. See Mark vi., and John vi., &c.—He blessed. S. Luke (ix. 16) says, *he blessed them*. S. John (vi. 11) says, when he had given thanks: some take this blessing and giving thanks for the same; but blessing them, must be referred to the loaves, and giving thanks, must be to God. The loaves miraculously increased partly in the hands of Christ, when he broke them, partly in the hands of the disciples, when they distributed them about. Wi.—He blessed and brake. From this let Christians learn to give thanks at their meals, begging of God that his gifts may be sanctified for their use. If God could cause bodies, in their natural state, to be in many places at one and the same time, how much more easy would it be to do the same with spiritual bodies, with the properties of which we are entirely unacquainted; so that from this it appears, that the objection that Christ's body cannot be in many different places in the holy Eucharist, is nugatory. But who are we, to ask such a question of the Almighty, who know not what is possible and what is not possible for him to do! Bp. Hay, Sincere Christian.

VER. 20. And they did all eat, and were filled. This miraculous multiplication of the loaves was effected on a Thursday evening—an excellent figure of the blessed Eucharist. On the next morning, Friday, he cured the sick at Genesareth,

18 He said to them: Bring them hither to me.

19 And when they had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled. And they took up what remained, twelve baskets full of fragments.

21 And the number of them that had eaten, was five thousand men, besides women and children.

22 *And forthwith Jesus obliged his disciples to get up into the ship, and to go before him over the water, while he sent the multitude away.

23 And when he had dismissed the multitude, *he went up into a mountain alone to pray. And when the evening was come he was there alone.

24 But the ship in the midst of the sea was tossed with the waves: for the wind was contrary.

25 And in the fourth watch of the night, he came to them walking upon the sea.

26 And when they saw him walking on the sea, they were troubled, saying: It is an apparition. And they cried out for fear.

27 And immediately Jesus spoke to them, saying: Be of good heart: It is I, be not afraid.

28 And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters.

29 And he said: Come. And Peter, going down out of the ship, walked upon the water to come to Jesus.

30 But seeing the wind strong he was afraid: and

* John vi. 9.—^b Mark vi. 45.—John vi. 15; Mark vi. 46.

and arrived at Capharnaum for the first vespers of the sabbath; where, in the Synagogue, he made his promise of the holy Eucharist, which he instituted on a Thursday evening, the eve of his death. See Evangile médité, tom. iii. p. 425.

VER. 22. And forthwith Jesus, &c. In this we have the genuine picture of a Christian life. After eating of the miraculous bread we must, like the disciples, prepare ourselves for labour. As bread was given Elias, to enable him to walk forty days to the mountain of God, Horeb, so the blessed Eucharist, the true heavenly bread, is given us that we may be able to support the hardships to which we are exposed. Paulus de Palacio.—We here also see the ardent love of the disciples for their Lord, since they were unwilling to be separated from him even for a moment. Theophylactus also adds, that they were unwilling for him to go, ignorant how he could return to them.

VER. 23. Alone to pray. By our Saviour's conduct on this occasion, we are taught to leave occasionally the society of men, and to retire into solitude, as a more proper place to commune with heaven in earnest and fervent prayer. The company of mortals is often a great distraction to the fervent Christian. Dion Carth.

VER. 25. And in the fourth watch of the night. The Jews, under the Romans, divided the night, or the time from sunset to sunrise, into four watches, each of them lasting for three hours. And the hours were longer or shorter, according as the nights were at different seasons of the year. At the equinox, the first watch was from six in the evening till nine; the second, from nine till twelve; the third, from twelve till three in the morning; and the fourth, from three till six, or till sunrise. Wi.—They had been tossed by the tempest almost the whole night. S. Jer.

VER. 28. And Peter . . . said. Every where Peter appears full of faith and love. He now with his usual ardour believes he can do at the command of his Master, what by nature he is unable to perform. He desires to be with his Lord, and cannot bear delay; and, in reward of his eagerness, Christ works a miracle in his favour. Jans.—Lord, if it be thou. Peter, by saying if, did not doubt in faith, as Calvin pretends; nor was he guilty of any arrogance, as others conjecture; for our Lord granted his request. Tirinus.

VER. 29. Let those who argue that the body of our Saviour was not a real but an aerial body, or phantom, because he walked upon the waters, explain to us how S. Peter, whom they will not deny to be a true man, walked on the waters. S. Jer.

VER. 30. He was afraid. As long as Peter had his eye and faith fixed on Christ, the liquid element yielded not to his steps; but the moment he turns his thoughts on himself, his own weakness, and the violence of the winds and waves, he begins to lose confidence, and on that account to sink. Again his faith saves him; he calls upon his Lord, who stretcheth forth his arm, and takes hold of him. Jan.—By his confidence in God, we learn what we can do by the Divine assistance.

when he began to sink, he cried out, saying. Lord, save me

31 And immediately Jesus stretching forth his hand, took hold of him, and said to him: O thou of little faith, why didst thou doubt?

32 And when they were come up into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying: Thou art truly the Son of God.

34 And when they were gone over, they came into the country of Genesar.

35 And when the men of that place had knowledge of him, they sent out into all that country, and brought to him all that were diseased.

36 And they besought him that they might touch but the hem of his garment. And as many as touched, were made whole.

CHAP. XV.

Christ reproves the Scribes. He cures the daughter of the woman of Chanaan: and many others. and feeds four thousand with seven loaves.

THEN^b came to him from Jerusalem Scribes and Pharisees, saying:

2 Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread.

3 But he answering said to them: Why do you also

^a Mark vi. 53.—^b A. D. 32. Mark vii. 1.—^c Mark vii. 5.—^d Exod. xx. 12; Deut. v. 16; Eph. vi. 2.

and by his fear, what we are of ourselves: also, that no one receives from God the strength he stands in need of, but he who feels that of himself he can do nothing. S. Aug. Ser. 76.

VER. 32. And when they were come up into the ship. S. Mark (vi. 51) tells us, Christ went up with S. Peter into the ship. Nor is this denied by S. John, (vi. 21,) when he says, *They were willing therefore to take him into the ship: and presently the ship was at the land.* They not only would, but did also take him into the ship, which was presently at the shore. Wi.

VER. 36. Hence the veneration Catholics pay to holy relics is vindicated. Not only Christ's words, but his very garments had a virtue and power communicated to them. B.

* V. 2. Operantur in eo, ἐνεργοῦσιν ἐν αὐτῷ; wh ch shows that operantur is taken actively, not passively, as in some places.

† V. 15. Vespere facto, ὀψίας γενομένης. See Matt. xxvi. 20.

‡ V. 19. Benedixit. S. Luke, (ix. 16,) benedixit illis, εὐλόγησε αὐτοὺς, which is not the same as εὐχαριστεῖν.

CHAP. XV. VER. 1. The Pharisees observed a rigid and simple mode of life, disdaining all luxurious delicacies. They scrupulously followed the dictates of reason, and paid the greatest veneration and implicit obedience to the opinions and traditions of their seniors.

VER. 2. Why do thy disciples transgress the tradition. The Pharisees had various traditions delivered down from their ancestors, called δευτέρωσεις, of which some were works of supererogation, others were contrary to the law. E.—It is a great proof of malice in the Pharisees, and of irreproachable character in our Lord, that they should be reduced to notice trifles, no ways connected with either piety or religion. . . . They, moreover, betrayed their superstition, by insisting on the observance of these outward ceremonies, as essential parts of piety, which were not commanded by any law, (were certainly of no Divine origin,) and which, at most, were duties of civility, or emblems of interior purity. Jans.

VER. 3. Why do you also. The Jews understanding the saying of the prophets, "wash yourselves and be clean," in a carnal manner, they made a precept of not eating without first washing their hands. Ven. Bede.

VER. 5. The gift whatsoever proceedeth from me, shall profit thee.* This gift is called Corban, Mark vii. 11. Now, as to the sense of this obscure place, I shall mention two expositions that seem preferable to others. The first is, as if a son said to his father or mother, Whatsoever was mine, (with which indeed I might have assisted you, my parents,) I have given, i. e. promised to give to the temple; and being to keep this promise, I need not, or I cannot now assist you. The second interpretation is, as if the son said to his father or mother, Whatsoever gift I have made to God will be profitable to you, as well as to me; or, let it be profitable to you, (which is more according to the Greek text, both here and in S. Mark,) and therefore I am no further obliged to assist you. Wi.—That is, the offering that I shall make to God, shall be instead of that which should be expended for thy profit. This tradition of the Pharisees was calculated to enrich themselves, by exempting children from giving any further assistance to their

transgress the commandment of God for your tradition? For God said:

4 Honour thy father and mother: And he that shall curse father or mother, let him die the death.

5 But you say: Whosoever shall say to his father or mother, The gift whatsoever proceedeth from me, shall profit thee.

6 And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition.

7 Ye hypocrites, well hath Isaias prophesied of you, saying:

8 This people honoureth me with their lips: but their heart is far from me.

9 And in vain do they worship me, teaching doctrines and commandments of men.

10 And having called together the multitudes unto him, he said to them: Hear ye and understand.

11 Not that which goeth into the mouth, defileth a man: but what cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized?

13 But he answering said: Every plant which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they are blind, and leaders of

^a Exod. xxi. 17; Lev. xx. 9; Prov. xx. 20.—^c Isa. xxix. 13; Mark vii. 6.
^d John xv. 2.—^g Luke vi. 39.

parents, if they once offered to the temple and the priests that which should have been the support of their parents. But this was a violation of the law of God, and of nature, which our Saviour here condemns. Ch.—They committed a double crime. They neither offered the gift to God, nor succoured their parents in their distress. Chrys. Hom. 52.

VER. 9. In vain they worship, or think they worship God, who neglect the Divine commandments to observe the commands of men. We must not here suppose that Christ censures the commands of the Church, or the tradition of the apostles, because these are in no wise contrary to the Divine law, but rather serve to enforce it, and reduce it to practice; nor are they so much the commands of men, as of God, delivered to us by his ambassadors. Christ censures such as are merely human, such as those mentioned here, which are vain and futile, as the superstitious washing of hands; or erroneous, as that the soul is defiled by meat; or openly contrary to natural and Divine law, as the defrauding parents of their just support. Tirinus.—It is evidently erroneous to argue from this text against apostolical traditions. S. Paul tells the Thessalonians to stand fast, and hold the traditions which they had been taught, whether by word of mouth, or by epistles.

2 Thess. ii. 14.—*Commandments of men.* The doctrines and commandments here reprehended, are such as are either contrary to the law of God, (as that of neglecting parents, under pretence of giving to God,) or at least are frivolous, unprofitable, and no ways conducing to true piety, as that of often washing hands, &c., without regard to the purity of the heart. But as to the rules and ordinances of the Holy Church, touching fasts, festivals, &c., these are no ways repugnant to, but highly agreeable to God's holy word, and all Christian piety; neither are they to be counted among the *doctrines and commandments of men*, because they proceed not from mere human authority, but from that which Christ has established in his Church; whose pastors he has commanded us to hear and obey, even as himself. Luke x. 16; Matt. xviii. 17. Ch.

VER. 11. Not that which goeth into the mouth, &c. We must heartily pity and pray to God for those who blindly pretend from hence, that to eat any kind of meats, or as often as a man pleaseth, on fasting-days, can defile no man. Wi.—No uncleanness in meat, nor any dirt contracted by eating it with unwashed hands, can defile the soul; but sin alone, or a disobedience of the heart to the ordinance and will of God. And thus, when Adam took the forbidden fruit, it was not the apple which entered into the mouth, but the disobedience to the law of God, which defiled him. The same is to be said if a Jew, in the time of the old law, had eaten swine's flesh; or a Christian convert, in the days of the apostles, contrary to their ordinance, had eaten blood; or if any of the faithful, at present, should transgress the ordinance of God's Church, by breaking the fasts: for in all these cases the soul would be defiled, not indeed by that which goeth into the mouth, but by the disobedience of the heart, in wilfully transgressing the ordinance of God, or of those who have their authority from him. Ch.

VER. 12. Scandalized. It must be here observed, that Christ was not the direct cause of scandal to the Jews, for such scandal would not be allowable; he only caused it indirectly, because it was his doctrine, at which, through their own perversity, they took scandal. Dion. Carth.

VER. 14. Let them alone. It must not be hence inferred, that he desired not

the blind. And if the blind lead the blind, both fall into the pit.

15 ^a And Peter answering, said to him: Explain to us his parable.

16 But he said: Are you also yet without understanding?

17 Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy?

18 But the things which proceed out of the mouth, come forth from the heart, and those things defile a man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.

20 These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

21 ^b And Jesus went from thence, and departed into the confines of Tyre and Sidon.

22 And behold a woman of Chanaan, who came out of those parts, crying out, said to him: Have mercy on me, O Lord, thou Son of David, my daughter is grievously troubled by a devil.

23 But he answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us:

24 And he answering, said: I was not sent^c but to the sheep that are lost of the house of Israel.

25 But she came and worshipped him, saying: Lord, help me.

26 But he answered, and said: It is not good to take the bread of the children, and to cast it to the dogs.

27 And she said: Yea, Lord: for the whelps also eat of the crumbs that fall from the table of their masters.

28 Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt. And her daughter was cured from that hour.

29 And when Jesus had departed from thence, he

^a Mark vii. 17.—^b Mark vii. 24.—^c Supra, x. 6; John x. 3.—^d Isa. xxxv. 5.

the conversion of the Scribes and Pharisees. He only says: If, through their own perversity, they choose to take scandal, let them do it; we must not neglect to teach the truth, though it displease men. S. Jer.—When, says S. Gregory, we see scandal arise from our preaching the truth, we must rather suffer it to take place than desert the truth. Our Lord says they are blind, let us leave them. For the land which has often been watered with the dews of heaven, and still continues barren, is deserted. Behold your house shall be left desolate. Luke xiii. 35.

VER. 21. *Confines of Tyre.* It perhaps may be asked, why Jesus went among the Gentiles, when he had commanded his apostles to avoid those countries? One reason may be, that our Saviour was not subject to the same rules he gave his disciples; another reason may be brought, that he did not go then to preach: hence S. Matthew observes that he kept himself retired. S. Chry.

VER. 22. It is probable the woman first cried out before the door, and assembled a crowd, and then went into the house.—*Have mercy on me.* The great faith of the Chanaanæan woman is justly extolled. She believes him to be God, whom she calls her Lord, and him a man, whom she styles the Son of David. She lays no stress upon her own merits, but supplicates for the mercy of God; neither does she say, have mercy on my daughter, but have mercy on me... To move him to compassion, she lays all her grief and sorrow before him in these afflicting words: *my daughter is grievously afflicted by a devil.* Glossa.

VER. 26, 27. *And to cast it to the dogs;* i. e. to Gentiles, sometimes so called by the Jews. Wi.—The diminutive word *Kυνάριον*, or whelp, is used in both these verses in the Septuagint. Our Lord crosses the wishes of the Chanaanæan, not that he intended to reject her, but that he might bring to light the hidden and secret treasure of her virtue. Let us admire not only the greatness of her faith, but likewise the profoundness of her humility; for when our Saviour called the Jews children, so far from being envious of another's praise, she readily answers, and gives them the title of lords; and when Christ likened her to a dog, she presently acknowledges the meanness of her condition. S. Chry. Hom. 53. He refused at first to listen to her petition, says the same saint, to instruct us with what

came nigh the sea of Galilee: and going up into a mountain, he sat there.

30 ^d And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them:

31 So that the multitudes wondered, seeing the dumb speak, the lame walk, the blind see: and they glorified the God of Israel.

32 ^e Then Jesus called together his disciples, and said: I have compassion on the multitudes, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And the disciples say unto him: Whence then should we have so many loaves in the desert, as to fill so great a multitude?

34 And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples gave to the people.

37 And they did all eat, and had their fill. And they took up seven baskets full, of what remained of the fragments.

38 And they that did eat, were four thousand men besides children and women.

39 And having sent away the multitude, he took ship, and came into the coasts of Magedan.

CHAP. XVI.

Christ refuses to show the Pharisees a sign from heaven. Peter's confession is rewarded. He is rebuked for opposing Christ's passion. All his followers must deny themselves.

AND there came to him the Pharisees and Sadducees, tempting: and they asked him to show them a sign from heaven.

^e Mark viii. 1.—^f A. D. 32. Mark viii. 11, 26.

faith, humility, and perseverance we ought to pray. To make his servants more sensible of his mercy, and more eager to obtain it, he often appears to pay no attention to their prayers, till he has exercised them in the virtues of humility and patience. Ask, and you shall receive; knock, and it shall be opened to you. A.

VER. 32. *They continue with me now three days,* eager to hear his Divine instructions, and to witness the greatness of his miracles. The disciples, as if not remembering what Jesus had done on a similar emergency, (see Matthew xiv. 16,) expressed their solicitude and uneasiness for the hungered multitude. A.

VER. 37. *Seven baskets full* remained, to intimate that God remunerates with a liberal hand all alms given for his sake.

VER. 39. *Magedan.* Some copies read *Μαγδαλάνη*, others *Μαγδανή*, or *Magedan*: this last is found in the Vulgate, and in the best MS. copies. Matt. Polus T. 4, p. 409.

* V. 5. Mark vii. 11. *Quodcumque ex me, tibi profuerit.* In the Greek, both in S. Matthew and S. Mark, δῶρον, δέ τινα εἰς έμον, ὥφεληθήσει, tibi prois.

CHAP. XVI. VER. 1. *The Pharisees and Sadducees.* These were widely opposite in their religious sentiments to each other, but closely united in their design of persecuting Jesus Christ, and they come and ask of him a sign or prodigy from heaven, to convince them that he was the Christ, the Messias. V.—The Sadducees deny the immortality of the soul, and affirm that our only obligation is the observance of the law; insomuch, that they prided themselves on their right of disputing the most important points with their teachers.—S. Chrys. is of opinion he would have granted them any sign they wished, had they been willing to believe; but as their object was curiosity and censure, he refused to comply. They mistrusted, it would seem, his other miracles, as the effect of some occult quality inherent in him, and wished to see a miracle performed upon distant objects in the heavens or clouds, which would be to them less suspicious and objectionable. A.

2 But he answered and said to them: ^a When it is evening, you say: It will be fair weather, for the sky is red.

3 And in the morning: To-day *there will be* a storm, for the sky is red and lowering.

4 You know then how to discern the face of the sky: and can you not know the signs of the times? ^b A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, ^c but the sign of Jonas the prophet. And he left them and went away.

5 And when his disciples were come over the water, they had forgotten to take bread.

6 And he said to them: ^d Take heed, and beware of the leaven of the Pharisees, and of the Sadducees.

7 But they thought within themselves, saying: Because we have taken no bread.

8 And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, because you have no bread?

9 Do you not yet understand, neither do you remember the five loaves among the five thousand men, and how many baskets you took up?

10 Nor the seven loaves, among the four thousand men, and how many baskets you took up?

11 Why do you not understand that it was not con-

^a Luke xii. 54.—^b Supra, xii. 39.—^c Jonas ii. 1.—^d Mark viii. 15; Luke xii. 1.

• Supra, xiv. 17; John vi. 9.

VER. 4. *You know then how to discern the face of the sky, &c.* Jesus Christ does not condemn every observation made upon the weather, from external appearances in the heavens. He only upbraids the Jews for so closely examining these signs, and neglecting at the same time to notice the many signs and predictions which so plainly manifested him to be the promised Messiah. Dion. Carth.

VER. 5. *Forgotten to take bread.* The disciples had just filled seven baskets with fragments, but had forgotten to take any with them into the ship; or, according to others, had distributed all among the poor. Barradius.—They were so taken with the company of Christ, that they even forgot the necessities of life. S. Anselm.

VER. 6, 7. *Beware of the leaven, &c.* The disciples, not understanding the meaning of Christ's words, supposed he was instructing them not to touch the bread of the Scribes and Pharisees. V.

VER. 13. *Cesarea Philippi*, was first called Paneades, and was afterwards embellished and greatly enlarged by Philip the tetrarch, son of Herod the Great, and dedicated in honour of Augustus; hence its name.—The Cesarea here mentioned continued to be called by heathen writers Panaea, from the adjoining spring Panœum, or Panium, which is usually taken for the source of the Jordan.

VER. 16. *Simon Peter answering.* As Simon Peter had been constituted the first in the college of apostles, (Matt. x. 2,) and therefore surpasseth the others in dignity as much as in zeal, without hesitation, and in the name of all, he answers: Thou art the Christ, the Redeemer promised to the world, not a mere man, not a mere prophet like other prophets, but the true and natural Son of the living God. Thus SS. Chrys., Cyril, Ambrose, Austin, and Tirinus. When our Saviour inquired the opinion of the vulgar, all the apostles answered; but when he asks *their* opinion of him. Peter, as the mouth of the rest, and the head of the whole college, steps forth, and anticipates the others. Chrys. Hom. 55.—*Tu es Christus, Filius Dei vivi;* or, as it is in the Greek, ὁ Χριστός, ὁ Υἱός; The Christ, the Son, the Christ formerly promised by the law and the prophets, expected and desired by all the saints, the anointed and consecrated to God: ὁ Υἱός, the Son, not by grace only, or an adoptive filiation like the prophets, to whom Christ is here opposed, but by natural filiation, and in a manner that distinguishes him from all created beings.—*Thou art Christ, the Son of the living God*, not by grace only, or by adoption, as saints are the sons of God, but by nature, and from all eternity, the Son of the living God. Wi.

VER. 17. *Blessed art thou, Simon Bar-Jona.* Σίμων is undoubtedly Συμεών, as written 2 Pet. i. 1. Βαριώνα is son of Jona, or John, an abridgment for Βαριώναν. Bar, in Chaldaic, is son; hence S. Peter is called, in John xxi. 16, and 17, *Simon, son of John.* It was customary with the Jews to add to a rather common name, for the sake of discrimination, a πατρωνυμικόν, or patronymic, as appear from Matt. x. 3, and xxiii. 35; Mark ii. 14; John vi. 42. P.

VER. 18. *Kαὶ γώ.* And I say to thee, and tell thee why I before declared, (John i. 42,) that thou shouldst be called Peter, for thou art constituted the rock upon which, as a foundation, I will build my Church, and that so firmly, as not to suffer the gates (i. e. the powers) of hell to prevail against its foundation; because if they overturn its foundation, (i. e. thee and thy successors,) they will overturn also the Church that rests upon it. Christ therefore here promises to Peter, that he and his successors should be to the end, as long as the Church should last, ^e supreme pastors and princes. T.—In the Syriac tongue, which is that which

cerning bread I said to you: Beware of the leaven of the Pharisees, and of the Sadducees?

12 Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

13 ^g And Jesus came into the confines of Cesarea Philippi: and he asked his disciples, saying: Who do men say that the Son of man is?

14 And they said: ^h Some say that thou art John the Baptist, and others Elias, and others Jeremias, or one of the prophets.

15 Jesus saith to them: But who do you say that I am?

16 Simon Peter answering said: ⁱ Thou art Christ, the Son of the living God.

17 And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father, who is in heaven.

18 ^k And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.

19 ^l And I will give to thee the keys of the kingdom of heaven. ^m And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven

^g Supra, xv. 34.—^h Mark viii. 27.—ⁱ Mark viii. 28; Luke xix. 9.—^j John vi. 70.

• John xii. 42.—^l Isa. xxii. 22.—^m John xx. 23.

Jesus Christ spoke, there is no difference of genders, as there is in Latin, between petra, a rock, and Petrus, Peter; hence, in the original language, the allusion was both more natural and more simple. V.—*Thou art Peter; and upon this rock (i. e. upon thee, according to the literal and general exposition of the ancient Fathers) I will build my Church.* It is true, S. Augustin, in one or two places, thus expounds these words, and upon this rock, (i. e. upon myself): or upon this rock, which Peter hath confessed: yet he owns that he had also given the other interpretation, by which Peter himself was the rock. Some Fathers have also expounded it, upon the faith, which Peter confessed; but then they take not faith, as separated from the person of Peter, but on Peter, as holding the true faith. No one questions but that Christ himself is the great foundation-stone, the chief corner-stone, as S. Paul tells the Ephesians (chap. ii. 20); but it is also certain, that all the apostles may be called foundation-stones of the Church, as represented Apoc. xxi. 14. In the mean time, S. Peter (called therefore Cephas, a rock) was the first and chief foundation-stone among the apostles, on whom Christ promised to build his Church. Wi.—*Thou art Peter, &c.* As S. Peter, by Divine revelation, here made a solemn profession of his faith of the Divinity of Christ, so in recompence of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him: viz. that he, to whom he had already given the name of Peter, signifying a rock, (John i. 42,) should be a rock indeed, of invincible strength, for the support of the building of the Church; in which building he should be, next to Christ himself, the chief foundation-stone, in quality of chief pastor, ruler, and governor; and should have accordingly all fulness of ecclesiastical power, signified by the keys of the kingdom of heaven.—Christ, by building his house, that is, his Church, upon a rock, has thereby secured it against all storms and floods, like the wise builder, Matt. vii. 24, 25.—*The gates of hell, &c.* That is, the powers of darkness, and whatever satan can do, either by himself or his agents. For as the Church is here likened to a house, or fortress, built on a rock; so the adverse powers are likened to a contrary house or fortress, the gates of which, i. e. the whole strength, and all the efforts it can make, will never be able to prevail over the city or Church of Christ. By this promise we are fully assured that neither idolatry, heresy, nor any pernicious error whatsoever shall at any time prevail over the Church of Christ. Ch.

VER. 19. *And I will give to thee the keys, &c.* This is another metaphor, expressing the supreme power and prerogative of the prince of the apostles. The keys of a city, or of its gates, are presented or given to the person that hath the chief power. We also own a power of the keys, given to the other apostles, but with a subordination to S. Peter and to his successor, as head of the Catholic Church.—*And whatsoever thou shalt bind, &c.* All the apostles, and their successors, partake also of this power of binding and loosing, but with a due subordination to one head invested with the supreme power. Wi.—*Loose on earth.* The loosing the bands of temporal punishments due to sins, is called an indulgence: the power of which is here granted. Ch.—Although Peter and his successors are mortal, they are nevertheless endowed with heavenly power, says S. Chrys., nor is the sentence of life and death passed by Peter to be attempted to be reversed, but what he declares is to be considered a Divine answer from heaven, and what he decrees, a decree of God himself. *He that heareth you, heareth me, &c.* The power of binding is exercised, 1st, by refusing to absolve; 2nd, by enjoicing penance for sins forgiven; 3rd, by excommunication, suspension, or interdict: 4th,

20 Then he charged his disciples, that they should tell no one that he was Jesus the Christ.

21 From that time forth Jesus began to show to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and the Scribes, and the chief priests, and be put to death, and the third day rise again.

22 And Peter taking him, began to rebuke him, saying: Lord, be it far from thee; this shall not be unto thee.

23 But he turning, said to Peter: "Go after me, satan, thou art a scandal unto me: because thou dost not relish the things that are of God, but the things that are of men."

24 Then Jesus said to his disciples: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

25 "For whosoever will save his life, shall lose it: and he that shall lose his life for my sake, shall find it."

26 For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his angels: "and then will he render to every man according to his works."

^a Mark viii. 33.—^b Supra, x. 38; Luke ix. 23, and xiv. 27.—^c Luke xvii. 33; John xii. 25.
^d Acts xvii. 31; Rom. ii. 6.

by making rules and laws for the government of the Church; 5th, by determining what is of faith by the judgments and definitions of the Church. T.

VER. 20. *Tell no one that he was Jesus, the Christ.* In some MSS., both Greek and Latin, the name Jesus is not here found, and many interpreters think it superfluous in this place. The Greek expressly says the Christ, adjoining the article, which the Latin tongue does not express. V.—But why did he lay this injunction? To avoid the envy of the Scribes, and not to appear to raise his own glory. He wished the people to be induced to own him for their Messias, not from the testimony of his retainers, but from his miracles and doctrines; and lastly, because as his time was not yet come, the apostles were not yet fit to deliver, nor the people to receive, this grand tenet. Mat. Polus.

VER. 21. *From that time, &c.* Now when the apostles firmly believed that Jesus was the Messias, and the true Son of God, he saw it necessary to let them know he was to die an infamous death on the cross, that they might be disposed to believe that mystery (Wi.); and that they might not be too much exalted with the power given them, and manifestation made to them. A.

VER. 22. *Peter taking him, &c.*, out of a tender love, respect, and zeal for his honour, began to expostulate with him, and as it were to reprehend him, † saying, Lord, far be it from thee, God forbid, &c. Wi.

VER. 23. *Go after me, satan.* § The words may signify, begone from me; but out of respect due to the expositions of the ancient Fathers, who would have these words to signify *come after me, or follow me*, I have put, with the Rheims translation, *go after me*. *Satan* is the same as an adversary (Wi.): and is here applied to Peter, because he opposed, out of mistaken zeal, Christ's passion, without which the great work of man's redemption could not be effected. Peter, however, unknowingly or innocently, raised an opposition against the will of God, against the glory of Jesus, against the redemption of mankind, and against the destruction of the devil's kingdom. He did not understand that there was nothing more glorious than to make of one's life a sacrifice to God. V.

VER. 24. *If any man will come.* S. Chry., Euthymius, and Theophylactus, show that free-will is confirmed by these words. Do not expect, O Peter, that since you have confessed me to be the Son of God, you are immediately to be crowned, as if this were sufficient for salvation, and that the rest of your days may be spent in idleness and pleasure. For, although by my power, as Son of God, I could free you from every danger and trouble, yet this I will not do for your sake, *that you may yourself contribute to your glory*, and become the more illustrious. S. Chry. Hom. 56.

VER. 25. *Whosoever will save his life.* Lit. *his soul*. In the style of the Scriptures the word *soul* is sometimes put for the life of the body, sometimes for the whole man. Wi.

VER. 26. *And lose his own soul.* Christ seems in these words to pass from the life of the body to that of the soul. Wi.

VER. 27. *Shall come in the glory.* Jesus Christ wishing to show his disciples the greatness of his glory at his future coming, reveals to them in this life as much as it was possible for them to comprehend, purposely to strengthen them against the scandal of his ignominious death. S. Chry.

VER. 28. *Till they see the Son of man coming in his kingdom.* Some expound this, as fulfilled at his transfiguration, which follows in the next chapter. Others understand it of the glory of Christ, and of his Church, after his resurrection and ascension, when he should be owned for Redeemer of the world: and this state of the Christian Church might be called the kingdom of Christ. Wi

28 Amen, I say to you, "there are some of them standing here, who shall not taste death, till they see the Son of man coming in his kingdom.

CHAP. XVII.

The transfiguration of Christ: he cures the lunatic child; foretells his passion, and pays the didrachma.

AND after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart:

2 And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow.

3 And behold there appeared to them Moses and Elias, talking with him.

4 Then Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 And as he was yet speaking, behold a bright cloud overshadowed them. "And behold a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him."

6 And the disciples hearing, fell upon their face, and were very much afraid.

^a Mark viii. 39; Luke ix. 28.—^f A. D. 32. Mark ix. 1; Luke ix. 28.
^g Supra, iii. 17; 2 Pet. i. 17.

* V. 16. *Tu es Christus, Filius Dei vivi. ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ.* Where the Greek articles seem significant.

† V. 18. S. Aug. serm. 13, de Verbis Domini, in the new edit. serm. 76, t. 5, p. 415, expounds these words super hanc Petram, i. e. super hanc Petram, quam confessus es, super meipsum. See also Tract. 24, in Joan. t. 3. p. 822. But he elsewhere gave the common interpretation, as he says, l. 1, Retrac., and in Psal. lxxix. Petrus, qui paulo ante Christum confessus erat Filium Dei, et in illa Confessione appellatus erat Petra, super quam fabrificatur Ecclesia, &c. See S. Jerom on this place, l. 3, p. 97, aedificabo (inquit Christus) super te Ecclesiam meam. S. Chrys. hom. 55, in Matt., &c.

‡ V. 22. *Increpare, ἐπιτιμᾶν*, by saying, absit a te Domine, οὐεώς σοι, propitius sit tibi Deus, &c.

§ V. 23. *Vade post me, ὑπαγε ὅπιστω μον.*

CHAP. XVII. VER. 1. *And after six days.* S. Matt. reckons neither the day of the promise, nor the day of the transfiguration; S. Luke, including both, calls the interval *about eight days*, ὥστε ἡμεραὶ ὅκτω. S. Chry.—He took Peter, as head of the apostolic college; James, as first to shed his blood for the faith; and John, as he was to survive all the rest, and to transmit to posterity the circumstances of this glorious mystery; or, according to S. Chry., on account of their more excellent love, zeal, courage, sufferings, and predilection. The mountain is generally believed to be Thabor, and as such is considered by Christians as holy, and was much frequented by pilgrims, as S. Jerom testifies. Others, however, do not think the transfiguration took place on Mount Thabor, which was in the middle of Lower Galilee, because S. Mark (ix. 29) says, that Christ and his apostles, departing thence, passed through Galilee, and not out of Galilee, and suppose it might be Libanus, because it was near Cesarea Philippi; in the borders of which Christ appears at this time to have been.—But Thabor is very generally supposed to have been the mountain.

VER. 2. *Transfigured.* Let no one think that he changed his natural form, laying aside his corporeal, and assuming a spiritual form; but when the evangelist says his countenance shone like the sun, and describes the whiteness of his garments, he shows in what the transfiguration consisted. He added to his former appearance splendour and glory, but laid not aside his substance. . . . The Lord was transfigured into that glory with which he will appear again at the day of judgment, and in his kingdom. S. Jer.

VER. 3. *Moses and Elias.* Jesus Christ had been taken by the people for Elias, Jeremias, or one of the prophets. He therefore chose the chief of all the prophets to be present, that he might show his great superiority over them, and verify the illustrious confession of Peter.—It is hence evident, that the saints departed can and do, with the permission of God, take an interest in the affairs of the living. S. Aug. de Cura pro Mort. c. 15, 16.—For as angels elsewhere, so here the saints also, served our Saviour; and as angels, both in the Old and New Testament, were frequently present at the affairs of men, so may saints. B.

VER. 6. *And were very much afraid.* There were two causes that might produce this fear in the apostles, the cloud that overshadowed them, or the voice of God the Father, which they heard. Their human weakness could not bear such resplendent beams of glory, and trembling in every limb, they fall prostrate on the ground. S. Jer.—The Almighty, it seems, was pleased to fulfil the wish of Peter, thereby to show that Himself is the tent or pavilion, under the shade of which the blessed shall live for ever, and to sanction the public and explicit confession

7 And Jesus came and touched them: and said to them: Arise, and be not afraid.

8 And when they lifted up their eyes, they saw no man but only Jesus.

9 And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

10 And his disciples asked him, saying: Why then do the Scribes say that Elias must come first?

11 But he answering, said to them: Elias indeed shall come, and restore all things.

12 But I say to you, that Elias is already come, and they knew him not, but have done unto him whatsoever they had a mind. So also the Son of man shall suffer from them.

13 Then the disciples understood that he had spoken to them of John the Baptist.

14 And when he was come to the multitude, there came to him a man falling down on his knees before him, saying: Lord have pity on my son, for he is lunatic, and suffereth much: for he falleth often into the fire, and often into the water.

15 And I brought him to thy disciples, and they could not cure him.

16 Then Jesus answered, and said: O unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

* Mark ix. 10.—b Mal. iv. 5.—c Supra, xi. 14.—d Supra, xiv. 10.—e Mark ix. 16; Luke ix. 38.

of Peter relative to the Divinity of Jesus Christ, by his own no less public and explicit confession, joined with an express command to hear and obey him. S. Chrysostom very justly remarks, that this voice was not heard till after the departure of Moses and Elias, that no possible doubt might exist to whom it was referred, and that it was to Christ only and to no other.—*Hear ye Him*: i. e. as the law and the prophets are fulfilled and verified in Jesus Christ, your new legislator and prophet, you are to hear and obey Him in preference to either Moses or Elias, or any other teacher. A.

VER. 9. *Tell the vision to no man, till the miracle of his resurrection has prepared the minds of men for the belief of this.* Expose not an event so wonderful to the rash censure of the envious Pharisees, who calumniate and misrepresent my most evident miracles. Jesus Christ also gave a lesson here to his followers to observe the closest secrecy in all spiritual graces and favours.

VER. 10. *Elias must come first.* The prophet Elias will come again in person before my second coming to judgment, and will re-establish all things, by the conversion of the Jews to the Christian faith, according to the common opinion. But John the Baptist, who was Elias in spirit, is already come. See Matt. xi. 14. Wi.—This was a vulgar error spread by the Scribes among the Jewish people. It proceeded from an erroneous interpretation of Scripture. They confounded the two comings of our Saviour. The Baptist was the precursor of Christ at his first coming, and was styled by our Lord Elias, because he performed the office of Elias: *and he shall go before Him in the spirit and power of Elias.* Luke i. 17.—But his prophet in person will be the precursor of the second coming of Christ. Wherefore Malachy, predicting this coming of Christ, says: *I will send to you Elias the Thesbite;* thus evidently distinguishing him from the Baptist, who was also Elias in spirit and in the dignity of his office. S. Chry. Hom. 58.—Jesus Christ here confirms the literal sense of the prophecy (Mal. iv. 5); but, in the next verse, he shows a prior, though less perfect accomplishment of the same, in the person of John the Baptist, who was raised by God to prepare the ways of the Lord.

VER. 11. *Shall ... restore all things.* According to S. Chry., Theophylactus, and others, these words signify that Elias shall restore all the Jews to the one true faith towards the end of the world; or, according to S. Augustin, he shall strengthen those that shall be found wavering in the persecution of Antichrist.

VER. 15. *I brought him to thy disciples.* By these words the man here mentioned privately accuses the apostles, though the impossibility of the cure is not always to be attributed to the weakness of God's servants, but sometimes to the want of faith in the afflicted. Jerom.—Stand astonished at the folly of this man! how he accuses the apostles before Jesus! But Christ frees them from this inculpation, imputing the fault entirely to the man himself. For it is evident, from many circumstances, that he was weak in faith. Our Saviour does not inveigh against this man alone, not to wound his feelings too sensibly, but against the whole people of the Jews. We may infer, that many of the by-standers entertained false notions of his disciples, from these words of deserved reproach. *O! unbelieving and incredulous generation, how long shall I be with you?* In which words he shows us how much he wished for his passion, and his departure hence.

Chrys.—We must not imagine that our Saviour, who was meekness and mild-

ness itself, uttered on this occasion words of anger and intemperance. Jesus is not angry with the man, but with the vices of the man; and in him he upbraids the Jews, in general, for their incredulity and perversity. S. Jer.

VER. 18. *Why could not we?* The disciples began to apprehend that they had incurred their Master's displeasure, and had thereby lost their power of working miracles. They come therefore secretly to Jesus Christ, to learn why they could not cast out devils. He answered them, that it was their want of faith, which probably failed them on this occasion, on account of the difficulty of the cure, little reflecting that the virtue of the Lord, which worked in them, was superior to every possible evil of both mind and body.

VER. 19. *If you have faith as a grain of mustard-seed.* Christ insinuates to his apostles, as if they had not yet faith enough to work great miracles, which require a firm faith, joined with a lively confidence in God. The mustard-seed is brought in with an allusion to its hot and active qualities. Wi.—That is, a perfect faith; which, in its properties and its fruits, resembles the grain of mustard-seed in the parable. Chap. xii. 31. Ch.—By faith is here understood, not that virtue by which we assent to all things that are to be believed of Christ; the first of the theological virtues, in which the apostles were not deficient; but that confidence in the power and goodness of God, that he will on such an occasion exert these, his attributes, in favour of the suppliant. To have a true faith of this kind, and free from all presumption, is a great and high privilege, which the Holy Ghost breathes into such only as he pleases. Jans.

VER. 20. See here the efficacy of prayer and fasting! What the apostles could not do, prayer accompanied with fasting can effect. How then can that be genuine religion, which makes fasting an object of ridicule? We see also here that the true Church in her exorcisms follows Scripture, when she uses, besides the name of Jesus, many prayers and much fasting to drive out the devils, because these, as well as faith, are here required. B.

VER. 22. *They were troubled exceedingly,* not being able to comprehend the mystery of Christ's sufferings and death, which was so opposite to the notions they had of the glorious kingdom of the Messias. Wi.—This grief was the consequence of their attachment to their Divine Master. They were ignorant, as S. Mark and S. Luke notice, of the word that was spoken.

VER. 23. *They that received the didrachmas,* (*τὰ διδραχμα*), in value about fifteen pence of our money. Wi.—A tax, according to some, laid on every person who was twenty years of age, for the service of the temple. See Exod. xxx.

VER. 25. *Then the children.* From these words and the following, that we may not scandalize them, some argue that Christians are exempt from taxes. The fallacy of this deduction is victoriously demonstrated from the express words of S. Paul, (Rom. xiii.,) commanding us to be subject to the higher powers, not only for wrath, but also for conscience sake: *Render tribute to whom tribute is due, custom to whom custom, &c.* The word children then does not mean subjects, but must be understood in its natural limited sense. Jans.

VER. 26. *But that we may not.* Jesus Christ pays the tribute, not as one subject to the law, but as consulting the infirmity of the people; but he first shows himself exempt from the above example, lest his disciples might take occasion of

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¶ NOW WHEN JESUS WAS BORN IN BETHLEHEM OF JUDA, IN THE DAYS OF KING HEROD, BEHOLD, THERE CAME WISE MEN FROM THE EAST TO JERUSALEM, SAYING, WHERE IS HE THAT IS BORN KING OF THE JEWS? FOR WE HAVE SEEN HIS STAR IN THE EAST, AND WE ARE COME TO ADORE HIM.—ST. MATT. II. 1, 2.

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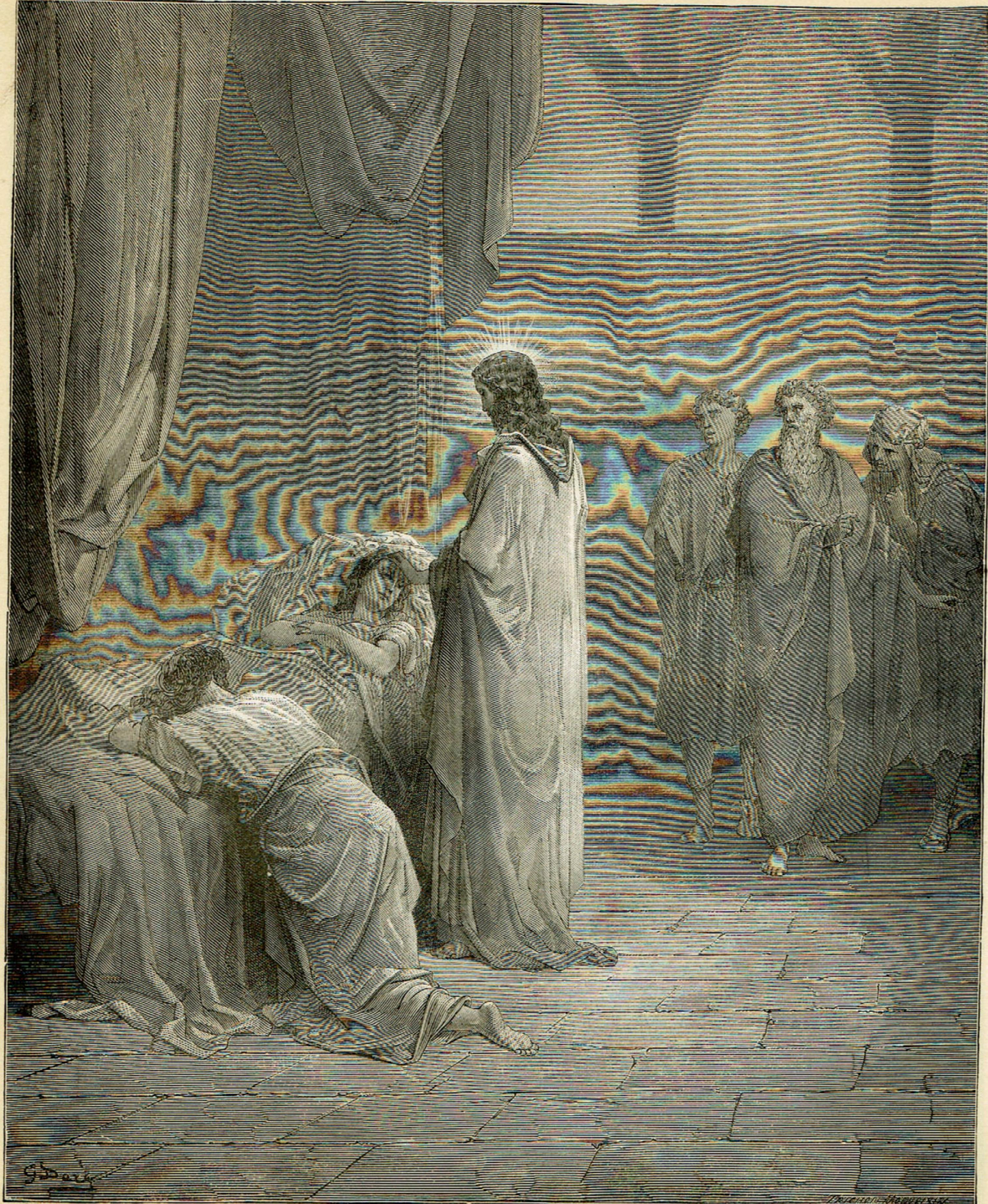
AND SHE BROUGHT FORTH HER FIRST-BORN SON, AND WRAPPED HIM UP IN SWADDLING-CLOTHES, AND LAID HIM IN A MANGER: BECAUSE THERE WAS NO ROOM FOR THEM IN THE INN.--ST. LUKE II. 7.

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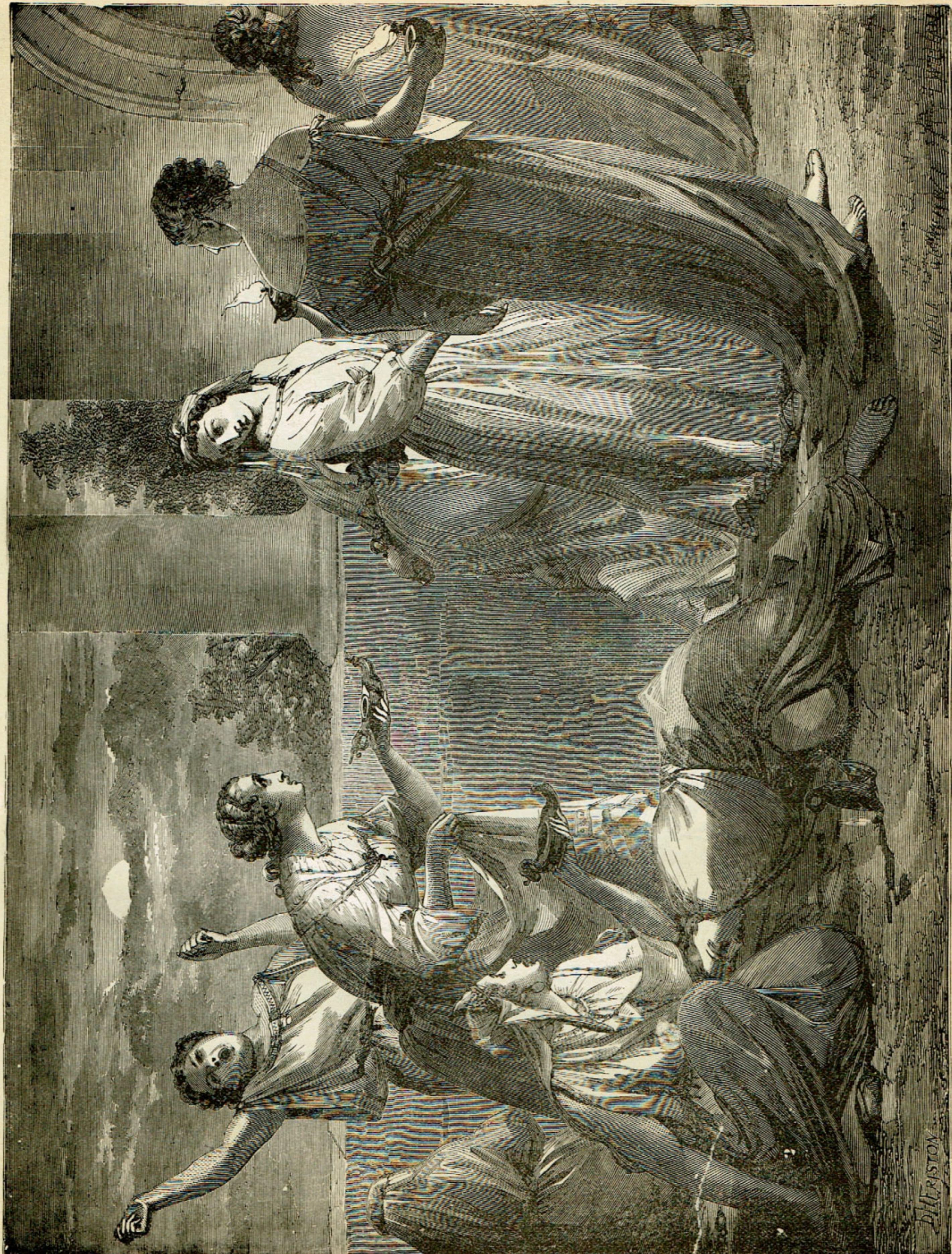
¶ NOW JESUS SEEING THE MULTITUDES, HE WENT UP INTO A MOUNTAIN, AND TAUGHT THEM, SAYING: BLESSED ARE THE POOR IN SPIRIT: FOR THEIRS IS THE KINGDOM OF HEAVEN.—ST. MATT. V. 1-3.

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AND WHEN THE CROWD WAS TURNED OUT, HE WENT IN, AND TOOK HER BY THE HAND, AND THE GIRL AROSE.—ST. MATT. IX. 25

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¶ THEN ALL THOSE VIRGINS AROSE AND TRIMMED THEIR LAMPS. AND THE FOOLISH SAID TO THE WISE, GIVE US OF YOUR OIL, FOR OUR LAMPS ARE GONE OUT.—ST. MATT. XXV. 7. A.

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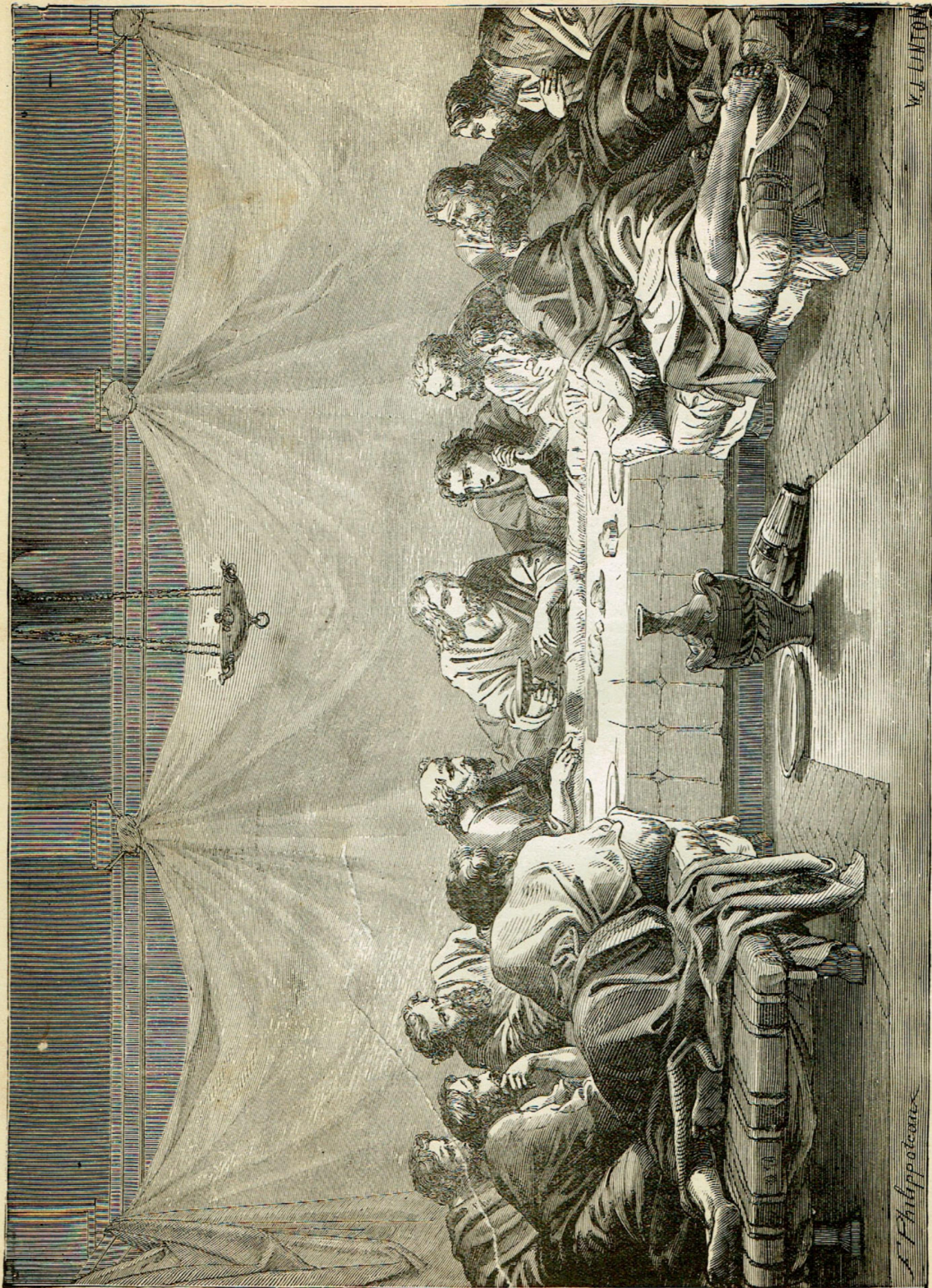
¶ WHICH, WHEN THE PEOPLE KNEW, THEY FOLLOWED HIM: AND HE RECEIVED THEM, AND SPOKE TO THEM OF THE KINGDOM OF GOD, AND HEALED THEM WHO HAD NEED OF HEALING.—ST. LUKE IX. 11.

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† THEN JESUS CAME WITH THEM TO A COUNTRY PLACE, WHICH IS CALLED GETHSEMANI, AND HE SAID TO HIS DISCIPLES: SIT YOU HERE, TILL I GO YONDER, AND PRAY.—ST. MATT. XXVI. 36.

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¶ AND TAKING THE CHALICE HE GAVE THANKS: AND GAVE TO THEM, SAYING: DRINK YE ALL OF THIS.—ST. MATT. XXVI. 27.

WELLINGTON

17. Philadelphian

first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee.

CHAP. XVIII.

Christ teaches humility, to beware of scandal, and to flee the occasions of sin: to denounce to the Church incorrigible sinners, and to look upon such as refuse to hear the Church as heathens. He promises to his disciples the power of binding and loosing: and that he will be in the midst of their assemblies. No forgiveness for them that will not forgive.

AT that hour the disciples came to Jesus, saying: Who, thinkest thou, is the greatest in the kingdom of heaven?

2 ^b And Jesus calling unto him a little child, set him in the midst of them,

3 And said: Amen I say unto you, ^cunless you be converted, and become as little children, you shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven.

5 And he that shall receive one such little child in my name, receiveth me.

6 ^d But he that shall scandalize one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe to the world because of scandals. For it must

^a A. D. 32. Mark ix. 33; Luke ix. 46.—^b Infra, xix. 14.—^c 1 Cor. xiv. 20.—^d Mark ix. 41; Luke xvii. 2.—^e Supra, v. 30; Mark ix. 42.

scandal therefrom. S. Chrys. Hom. 59.—*For me and thee.* A great mystery this: Jesus Christ paid not only for himself, but for the future representative of Him and his Church, in whom, as chief, the rest were comprised. S. Aug. q. ex Nov. Tes. q. 75, tom. 4. Jesus Christ here, as well as on many other occasions, pointedly marks the precedence of Peter, which might give rise to the strife and contention of the disciples, in the commencement of the ensuing chapter, on the subject of superiority. Thus S. Jer., Chrys., Tirinus, &c.

CHAP. XVIII. VER. 1. *Who, thinkest thou?* This altercation for superiority among the apostles, whilst they were upon their road to Judea, might have arisen from another cause besides the precedence given by Jesus Christ to Peter above, as S. Chrysostom (hom. 59, in Matt.) affirms. A report prevailed among the disciples, that Christ would soon die; and they wished to know who would be the first, when he was gone. Jans.—Or expecting that by his future resurrection he would enter into full possession of his temporal kingdom, they wished to learn which of them should be the greater in this new and glorious state. Calmet supposes that Peter was not with them, but that he had gone before with his Master to Capharnaum. C.

VER. 2. *And Jesus calling . . . a little child.* In S. Mark (ix. 32) we find that Jesus did this in the house, when they were arrived at Capharnaum.

VER. 3. *You shall not enter, &c.*, i. e. you shall have no place in my kingdom of glory, in heaven, where none shall find admittance but they that are truly humble. Wi.—Our Lord in this and the next chapter teaches us, 1st, To sit down in the lowest place; 2nd, to bear patiently with our neighbour; 3rd, not to scandalize a weak brother; 4th, mildly to correct him when faulty; and 5thly, to forgive him when repentant.

VER. 4. *Greatest in the kingdom of heaven*, because more conformable to me here on earth. Humble souls, who are little in their own eyes, are so dear and closely united to the Almighty, that Christ declares them to be the most acceptable, the first in merit, not highest in authority or dignity, either in church or state, as some idle fanatics pretend. Jans.

VER. 5. *He that shall receive.* To receive, in the style of the Scriptures, is to honour and favour, to be charitable, and kind to any one. Wi.—What greater proof can we wish for of the merit of good works!!!

VER. 6. *But he that shall scandalize*, shall by their evil doctrine or example draw others into sinful ways. The words *scandalize*, and *scandal*, being sufficiently understood, and authorized by use, both in English and French, might, I thought, be retained. The words *offend* and *offences*, in the Prot. translation, do not express sufficiently the sense. Wi.—That is, shall put a stumblingblock in their way, and cause them to fall into sin. Ch.

VER. 7. *It must needs be*, not absolutely, but the weakness and wickedness of the world considered that *scandals should happen*. Wi.—Considering the wickedness and corruption of the world, such things always will happen; but the judgments of God, though slow, will be terrible in the extreme.—We must not suppose for a moment that Christ subjects human actions to the control of rigid fatality. It is not the prescience or prediction of Christ, which causes these evils to take place; they do not happen because Christ foretold them; but Christ foretold them because they would infallibly happen. The Almighty permits scandals, because the good are benefited by them, making them more diligent and more watchful: witness the great virtue of Job, of Joseph, and many others perfected in

needs be that scandals come: nevertheless woe to that man by whom the scandal cometh.

8 ^e And if thy hand or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to enter into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire.

9 And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee with one eye to enter into life, than having two eyes to be cast into hell fire.

10 Take heed that you despise not one of these little ones: for I say to you, ^fthat their angels in heaven always see the face of my Father who is in heaven.

11 ^g For the Son of man is come to save that which was lost.

12 ^h What think you? If a man have a hundred sheep, and one of them should go astray; doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray?

13 And if it be so that he find it, amen, I say to you, he rejoiceth more for that than for the ninety-nine that went not astray.

14 Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish.

15 ⁱ But if thy brother shall offend against thee, go,

^f Psal. xxxiii. 8.—^g Luke xix. 10.—^h Luke xv. 4.—ⁱ Lev. xix. 17; Eccl. xix. 17; Luke xvii. 3; James v. 19.

temptation. If the less virtuous receive any detriment from scandals, they owe it to their own sloth and laziness. S. Chrys. Hom. 60.

VER. 8. *And if thy hand or thy foot, &c.* These comparisons are to make us sensible, that we must quit and renounce what is most dear to us, sooner than remain in the occasions of offending God. Wi.—These words more properly mean our relatives and friends, who are united to us as closely as the different members of the body.

VER. 10. *Their angels.* The Jews also believed that men had their good angels, or angels appointed to be their guardians. See Gen. xlvi. 16. Wi.—Observe the dignity of the humble and little, whom the world despises. They have angels constantly pleading their cause in the Divine presence. They are now weak and unable to defend themselves, but they have their advocates in heaven, accusing those who offer them any injury or scandal. It is evident from many parts of Scripture, that angels are appointed guardians of kingdoms, countries, cities, and even individuals. Exod. xxiii.; Dan. x.; Apoc. xii.; et alibi. *The angel of the Lord shall encamp round about them that fear him, and he shall deliver them.* Psal. xxxiii. S. Jerom does not hesitate to affirm that every man has an angel assigned him at his birth, which he confirms from chap. xii. of Acts, where it is related that the girl thought she saw Peter's angel. The thing is so plain, that Calvin dares not deny it, and yet he will needs doubt of it. L. 1, Inst. c. 14, sect. 7. The opinion of S. Augustin is universal in the Catholic Church: "I esteem it, O my God, an inestimable benefit, that thou hast granted me an angel to guide me from the moment of my birth, to my death." De Dilig. Deo. Medit. c. 12.

VER. 12. *If a man have a hundred sheep?* This is to show the goodness and mercy of God towards sinners. By the *one sheep*, some understand all mankind, and by the *ninety-nine*, the angels in heaven. Wi.—Jesus Christ manifests his tender regard and solicitude for us poor weak creatures, by becoming himself the Son of man, thus abandoning in some measure the angels who are in heaven. He is come down upon earth to save by his death what was lost, imitating thus, with regard to men, the conduct themselves observe with regard to their sheep. V

VER. 14. *Even so it is not.* Here some may perhaps object, that since the Almighty does not wish any of his little ones to perish, he must consequently wish all to be saved, and therefore that all will be saved. Now this is not the case: the will of the Almighty is therefore sometimes frustrated in its effects, which is contrary to Scripture. To this objection, S. John Damascene replies, that in God we must distinguish two distinct wills; the one *antecedent*, the other *consequent*. A person wills a thing *antecedently*, when he wills it merely as considered in itself. For instance, a prince wishes his subjects to live, inasmuch as they are all his subjects. But a person wills a thing *consequently*, when he wills a thing in consideration of some particular circumstance. Thus, though the king wished all his subjects to live, he nevertheless wills that some should die, if they turn traitors, or disorganize the peace of society. In the same manner, the Almighty wishes none of his little ones to perish, inasmuch as they are all his creatures, made to his own image, and destined for the kingdom of glory; though it is equally certain that he wills the eternal punishment of many who have turned away from his service, and followed iniquity. If we observe this distinction, it is easy to see what our Saviour meant, when he said that it was not the will of his Father that any of these little ones should perish. S. John Dam.

VER. 15. *Offend against thee.* S. Chrysostom, S. Austin, and S. Jerom use

and reprove him between thee and him alone. If he shall hear thee, thou shalt gain thy brother.

16 But if he will not hear thee, take with thee one or two more, ^athat in the mouth of two or three witnesses every word may stand.

17 ^bAnd if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and the publican.

18 ^cAmen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven.

19 Again I say to you, that if two of you shall agree upon earth, concerning any thing whatsoever they shall ask, it shall be done for them by my Father, who is in heaven.

20 For where there are two or three gathered together in my name, there am I in the midst of them.

21 Then Peter came unto him, and said: ^dLord, how often shall my brother offend against me, and I forgive him? Till seven times?

22 Jesus said to him: I say not to thee, till seven times; but till seventy times seven times.

23 Therefore is the kingdom of heaven likened to a king, who would take an account of his servants.

24 And when he had begun to take the account, one was brought to him, that owed him ten thousand talents.

25 And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children and all that he had, and payment be made.

26 But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

27 And the lord of that servant being moved with compassion, let him go, and forgave him the debt.

^a Deut. xix. 15; John viii. 17; 2 Cor. xiii. 1; Heb. x. 28.—^b 1 Cor. v. 9; 2 Thess. iii. 14.

derstand from this verse, that the injured person is to go and admonish his brother. Others understand *against thee*, to mean in thy presence, or to thy knowledge, because fraternal correction is a duty, not only when our brother offends us, but likewise when he offends against his neighbour, and much more when he offends God. It is moreover, a duty not peculiar to the injured, but common to all. When the offence is not personal, our advice will be less interested. This precept, though positive, is only obligatory when it is likely to profit your brother, as charity is the only motive for observing it. Therefore, it not only may, but ought to be omitted, when the contrary effect is likely to ensue, whether it be owing to the perversity of the sinner, or the circumstances of the admonisher. Jans.

VER. 17. *Tell the church.* This not only shows the order of fraternal correction, but also every man's duty in submitting to the judgment of the Church. Wi.—There cannot be a plainer condemnation of those who make particular creeds, and will not submit the articles of their belief to the judgment of the authority appointed by Christ. A.

VER. 18. *Whatsoever you shall bind, &c.* The power of *binding* and *loosing*, which in a more eminent manner was promised to S. Peter, is here promised to the other apostles and their successors, bishops and priests. Wi.—The power of binding and loosing, conferred on S. Peter, excelled that granted to the other apostles, inasmuch as to S. Peter, who was head and pastor of the whole Church, was granted jurisdiction over the other apostles, while these received no power over each other, much less over S. Peter. T.

VER. 19. *That if two of you.* From these words we learn how superior is public to private prayer. The efficacy of the former is attributed to the presence of Christ in those assemblies. The Father, for his Son's sake, will grant petitions thus offered. Jans.—The fervour of one will supply for the weakness and distractions of the other.

VER. 20. *There am I in the midst of them.* This is understood of such assemblies only as are gathered in the name and authority of Christ; and in unity of the Church of Christ. S. Cyprian de Unitate Ecclesie. Ch.—S. Chrysostom, Theophylactus, and Euthymius explain the words *in his name*, thus, assembled by authority received from Christ, in the manner appointed by him, or for his sake, and seeking nothing but his glory. Hence we may see what confidence we may place in an ecumenical council lawfully assembled. T.—S. Greg. lib. 7. Regist. Epist. 112.

28 But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest.

29 And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 Now his fellow-servants seeing what was done, were very much grieved, and they came, and told their lord all that was done.

32 Then his lord called him: and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me.

33 Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee?

34 And his lord being angry, delivered him to the torturers until he should pay all the debt.

35 So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

CHAP. XIX.

Christ declares matrimony to be indissoluble: he recommends the making one's self an eunuch for the kingdom of heaven; and parting with all things for him. He shows the danger of riches, and the reward of leaving all to follow him.

AND it came to pass when Jesus had ended these words, he departed from Galilee, ^eand came into the confines of Judea beyond the Jordan.

2 And great multitudes followed him; and he healed them there.

3 ^fAnd the Pharisees came to him tempting him, saying: Is it lawful for a man to put away his wife for every cause?

4 And he answered, and said to them: Have ye not

^e John xx. 23.—^f Luke xvii. 4.—^g A. D. 32. Mark x. 1, 12; Luke xvi. 1, 18.—^h Mark x. 2.

VER. 21. S. Peter knew the Jews to be much given to revenge; he therefore thought it a great proof of superior virtue to be able to forgive seven times. It was for this reason he proposed this question to our Lord; who, to show how much he esteemed charity, immediately answered, not only seven times, but seventy times seven times. He does not mean to say that this number must be the bounds of our forgiving; we must forgive to the end, and never take revenge, however often our brother offend against us. B.

VER. 22. *Till seventy times seven*; i. e. 490 times: but it is put by way of an unlimited number, to signify we must pardon private injuries, though never so often done to us. Wi.

VER. 24. *Ten thousand talents.* It is put as an example for an immense sum. It is not certainly agreed what was the value of a talent. A talent of gold is said to be 4900 lb.; of silver 375 lb. See Walton's Prolegomena, Dr. Harris's Lexicon, &c. Wi.—The 10,000 talents, according to some authors, amount to £1,875,000 sterling, i. e. 740,000 times as much as his fellow servant owed him; the hundred pence amounting to not more than £3. 2s. 6d.

VER. 35. *So also shall my heavenly Father do to you.* In this parable the master is said to have remitted the debt, and yet afterwards to have punished the servant for it. God doth not in this manner with us. But we may here observe, once for all, that in parables, diverse things are only ornamental to the parable itself; and a caution and restriction is to be used in applying them. Wi.—Not that God will revoke a pardon once granted; for this would be contrary to his infinite mercy, and his works are without repentance. It means that God will not pardon, or rather that he will severely punish, the ingratitude and inhumanity of the man, who, after having received from God the most liberal pardon of his grievous transgressions, refuses to forgive the slightest offence committed against him by his neighbour, who is a member, nay, a son of his God. T.

CHAP. XIX. VER. 3. *Is it lawful?* Here again the Pharisees, ever anxious to insnare Jesus in his words, come to him and ask him, Is it lawful for a man to put away his wife for every cause? But Jesus Christ, the wisdom of the eternal Father, silences them with the authority of that Scripture they attempted to bring against him. *What God has joined together, let no man put asunder;* intimating, that the connexion between husband and wife is so strict, that by it they become as one flesh, and can no more be separated than one member from another. Dion. Carth.—*To put away his wife for every cause,* or upon every occasion.* The did not doubt of it, if the cause was considerable. Wi.

read, that he^a who made man in the beginning, made them male and female? And he said:

5 For this cause, shall a man leave father and mother, and shall cleave unto his wife, and they two shall be in one flesh.

6 Wherefore they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say to him: 'Why then did Moses command to give a bill of divorce, and to put away?

8 He saith to them: Moses because of the hardness of your hearts permitted you to put away your wives: but from the beginning it was not so.

9 And I say to you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he who shall marry her that is put away, committeth adultery.

10 His disciples say unto him: If the case of a man with his wife be so, it is not good to marry.

11 He said to them: All receive not this word, but they to whom it is given.

12 For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made

^a Gen. i. 27.—^b Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 31.—^c Deut. xxiv. 1.—^d Supra, v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 10.

VER. 5. These words were pronounced by Adam. Gen. xi. 24.—*And they two shall be in one flesh.* [†] I translate thus, with submission to better judges; yet the sense may be, by a kind of Hebraism, they shall be esteemed as one person. Wi.

VER. 8. *Moses, because of the hardness of your hearts, permitted you, &c.* Whether this was permitted in the old law, so that the man who was divorced from his wife could marry another woman, is disputed. Some think this second marriage was still unlawful, though tolerated, and not punished. At least in the new law, a divorce upon just causes may be sometimes permitted; but this does not make it lawful for the man or woman so separated to marry another. Wi.—The latter part of this verse of S. Paul, (Rom. vii. 3,) and the constant tradition of the Church, show that the exception only refers to separation, but not to the marrying another during the life of the parties. In this place Christ restores the original condition of the marriage state, and henceforth will have it to be a perfect figure of the hypostatic union of his Divine person with our human nature, as also of his nuptial union with his Church, and consequently that it should be indissoluble. T.

VER. 9. *And I say to you.* It is worthy of remark, that in the parallel texts, S. Mark, x. 2, and S. Luke, xvi. 18, and S. Paul, 1 Cor. vii. 10, omit the exception of fornication; and also that S. Matthew himself omits it in the second part of the verse; and says absolutely, that he who shall marry her that is put away, committeth adultery. It perhaps crept in here from chap. v. 32, where it is found in a phrase very similar to this, but which expresses a case widely different. Divorce is in no case admitted but in that of adultery. This is what Christ teaches in chap. v. 32, and to this the exception is referred, marked in the two texts. But in this very case the separated parties cannot contract a second marriage without again committing adultery, as we must infer, from a comparison of this text with the parallel texts of S. Mark and of S. Luke. V.—If we did not understand it in this manner, the case of the adulteress would be preferable to the case of her who should be put away without any crime of her own; as in this supposition, the former would be allowed to marry again, which the latter would not be allowed. T.—This universally received doctrine of the Catholic Church was confirmed in the general Council of Trent. Sess. 24, Can. 6.

VER. 11. *All receive not this word.* [‡] To translate all *cannot* take, or cannot receive this word, is neither conformable to the Latin nor Greek text. To be able to live singly, and chastely, is given to every one that asketh, and prayeth for the grace of God to enable him to live so. Wi.—Jesus Christ takes occasion from the remark of the Pharisees to praise holy virginity, which he represents as a great and good gift of heaven; and such it has ever been considered in the eye of true and genuine religion. Hence it appears that besides commandments, there are evangelical counsels, to the observance of which it is both lawful and meritorious for a Christian to devote himself, especially for the purpose of employing himself with great liberty and less encumbrance in the service of his God.—All cannot receive it, because all do not wish it. The reward is held out to all. Let him who seeks for glory, not think of the labour. None would overcome, if all were afraid of engaging in the conflict. If some fail, are we to be less careful in our pursuit of this virtue? Is the soldier terrified, because his comrade fights and falls by his side? S. Chrys.—He that can receive it, let him receive it. He that can fight, let him fight, overcome, and triumph. It is the voice of the Lord animating his soldiers to victory. S. Jer.

VER. 12. *And there are eunuchs, who have made themselves eunuchs, &c.*

N. T.

themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it.

13 Then were little children presented to him, that he should lay his hands upon them and pray. And the disciples rebuked them.

14 But Jesus said to them: 'Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such.'

15 And when he had laid his hands upon them, he departed thence.

16 And behold one came and said to him: Good master, what good shall I do that I may have life everlasting?

17 And he said to him: Why askest thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments.

18 He saith to him: Which? And Jesus said: [§] Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith to him: All these have I kept from my youth: what is yet wanting to me?

21 Jesus saith to him: If thou wilt be perfect, go sell

[•] A. D. 33. Mark x. 13; Luke xviii. 15.—^f Supra, xviii. 3.
^g Exod. xx. 13.

It is not to be taken in the literal sense, but of such who have taken a firm and commendable resolution of leading a single life.—*He that can receive it, let him receive it.* Some think that to receive, in this and the foregoing verse, is to understand; and so will have the sense to be, he that can understand what I have said of different eunuchs, *let him understand it*; as when Christ said elsewhere, *he that hath ears to hear, let him hear.* But others expound it as an admonition to men and women, not to engage themselves in a vow of living a single life, unless, after a serious deliberation, they have good grounds to think they can duly comply with this vow, otherwise let them not make it. Wi.

VER. 13. *That he should lay his hands upon them.* It was the custom to present children to men reputed holy, as it is now the custom for bishops and priests to pray and give a blessing to others. Wi.—It was customary with the Jews to present their children to the elders, that they might receive their blessing; hence they present them on this occasion to our Lord. Remigius.

VER. 14. *Jesus said . . . Suffer the little children, &c.* He here blames the conduct of the apostles, and shows that his assertions in praise of virginity were not meant as derogatory from the holiness of the marriage state, by giving his blessing to these little ones, the fruits of lawful wedlock; and declares that the kingdom of heaven is the portion of such as resemble these little ones, by the innocence of their lives and simplicity of their hearts. He, moreover, shows that confidence in our own strength, in our own free-will, and in our merits, is an invincible obstacle to salvation. S. Mark (x. 16) says, that embracing them, and laying his hands upon them, he blessed them. Hence probably arose the ancient custom of presenting children to bishops and priests, to receive their blessing, beside that of confirmation immediately after baptism.—Nicephorus tells us that the celebrated S. Ignatius, afterwards bishop of Antioch, was one of these children who, on this occasion, received Christ's blessing.

VER. 17. *Why askest thou me concerning good?* [§] In the ordinary Greek copies, *Why dost thou call me good?* Wi.—*One is good, &c.* God alone, by his own nature, is essentially, absolutely, and unchangeably good; at the same time, he is the source of all created goodness, as all goodness is a mere emanation from his. The person here addressing our Saviour, appears not to have believed that Christ was God: wherefore our Saviour, to rectify his misconception, tells him that God alone is good, insinuating thereby, that he should believe him to be God, or cease to address him by the title of good. T.

VER. 21. *If thou wilt be perfect.* This shows there is a difference betwixt things that are of *precept*, and those that are of *counsel only*, which they aim at that aspire to the greatest perfection. Wi.—Evangelical perfection essentially consists in the perfect observance of God's commandments, which is greatly assisted by embracing not only *voluntary poverty*, but also the other counsels given to us in the Gospels, such as *perpetual chastity*, and *entire obedience*.—*Follow me.* Thus to follow Christ, is to be without wife and care of children, to have no property, and to live in community; this state of life hath a great reward in heaven. This state, we learn from S. Augustin, the apostles followed; and he himself not only embraced it, but exhorted as many others as he possibly could to embrace it. Aug. Ep. 89, in fine, and in Psal. ciii. Conc. 3, post med. B.—In this chapter Jesus Christ delivers the evangelical counsels. In ver. 12 he recommends continency—here he proposes voluntary poverty, and immediately adds that of obedience, *follow me*. S. Augustin teaches, that the apostles bound themselves by *vow* to the observance of these three counsels. De Civit. Dei, b. 17, c. 4.

what thou hast and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 And when the young man had heard this word, he went away sorrowful: for he had great possessions.

23 Then Jesus said to his disciples: Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

25 And when the disciples had heard this, they wondered very much, saying: Who then can be saved?

26 And Jesus beholding, said to them: With men this is impossible: but with God all things are possible.

27 Then Peter answering, said to him: Behold we have left all things, and have followed thee: what therefore shall we have?

28 And Jesus said to them: Amen, I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel.

29 And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands,

* Infra, xx. 16; Mark x. 31; Luke xiii. 30.

VER. 24. *It is easier for a camel, &c.* This might be a common saying, to signify any thing impossible, or very hard. Some by a *camel*, would have to be meant a *cable*, or ship-*rope*, but that is differently writ in Greek, and here is commonly understood a true *camel*. Wi.—But nothing is impossible to God.

VER. 27. *Behold we have left all!* What confidence this in Peter! He had been but a fisherman, always poor, living by his industry, and gaining his bread by the sweat of his brow; yet with great confidence he says, we have left all. S. Jer.—For we are not to consider what he left, but the will with which he left his all. He leaves a great deal, who reserves nothing for himself. It is a great matter to quit all, though the things we leave be very inconsiderable in themselves. Do we not observe with how great affection we love what we already have, and how earnestly we search after what we have not? It is on this account that S. Peter, and his brother, S. Andrew, left much, because they denied themselves even the desire and inclination of possessing any thing. S. Gregory on S. Matt. hom. 5.—Though I have not been rich, I shall not, on that account, receive a less reward; for the apostles, who have done the same thing with me, were no richer than myself. He therefore leaves all the world, who leaves all he has, and the desire of ever having more. S. Aug. Ep. 80, ad Hilar.

VER. 28. *In the regeneration.* Jesus Christ here calls the general resurrection the regeneration, because there will then be a renovation of the human body, end of the whole world. The promise which is here made to the apostles of sitting on thrones at the general judgment, and passing sentence on the twelve tribes of Israel, must not be understood as limited to the apostles, or to the Jews. For S. Paul says, (1 Cor. vi. 2, and 3,) that not only he, but also many of the Corinthians to whom he was writing, would judge not merely the twelve tribes, but the whole world, and, moreover, angels themselves. It is the opinion of many of the holy Fathers, S. Jerom, S. Austin, S. Gregory, and others, that all apostolical men, i. e. such as, renouncing the goods of this life, adhere to Christ in mind and affection, and by every possible means promote his reign and the propagation of his gospel, will be so far honoured as to sit in judgment with him at the general resurrection. T.—*You also shall sit on twelve seats*, or thrones, meaning at the general resurrection, when Christ will appear on the throne of his majesty, with his heavenly court, and with his elect, shall condemn the wicked world. Wi.

VER. 29. *Shall receive a hundred-fold.* In S. Mark we read a *hundred-fold now in this time, and in the world to come life everlasting*. Which *hundred-fold* is to be understood of the blessings in this life, of interior consolations, of the peace of a good conscience, and in general of spiritual gifts and graces, which are much more valuable than all temporal goods. And besides these spiritual graces in this world, he shall have everlasting glory in the world to come. Wi.

* V. 3. *Quacunque ex causa, κατὰ πᾶσαν αἵτιαν, ex qualibet causa.*

† V. 5. *Erunt duo in carne una, δύο εἰς σάρκα μίαν*, in carnem unam, as Gen. i. 7, *factus est homo in animam viventem*. See Maldon.

‡ V. 11. *Non omnes capiunt, οὐ πάντες χωρούσι.* Maldonat will needs have *ωπτίν* to signify intelligere, as it does sometimes. But S. Jerom on this place, *an quisque consideret vires suas, &c.* And S. Chrys. (Hom. 63) *ut singulare esse certamen perdiscas.* The said S. Jerom adds, *Sed his datum est, qui petierunt; qui voluerunt, qui ut acciperent, laboraverunt.* And S. Chrys., *His enim datum est, qui sponte id eligunt.* *δέδοται γὰρ ἐκείνοις τοῖς βούλομένοις.* Ed. Sav. p. 397.

§ V. 17. *Quid me interrogas de bono? ἐρωτᾷς περὶ ἀγαθοῦ.* In the common Greek copies, *τι με λέγεις ἀγαθόν.*

34

for my name's sake, shall receive a hundred-fold, and shall possess life everlasting

30 *But many that are first, shall be last: and the last shall be first.

CHAP. XX.

The parable of the labourers in the vineyard. The ambition of the two sons of Zebedee. Christ gives sight to two blind men.

THE ^bkingdom of heaven is like to a master of a family, who went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And he said to them: Go you also into my vineyard, and I will give you what shall be just.

5 And they went their way. And again he went out about the sixth and the ninth hour: and did in like manner.

6 But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle?

7 They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard.

* A. D. 33; Mark x. 32, 34; Luke xviii. 31, 34.

|| V. 24. *Camelum, κάμηλον*, which is observed to be different from *κάμηλος*, a cable, or ship-*rope*. See Mr. Legh, *Critica Sacra*.

CHAP. XX. VER. 1. There are various opinions respecting who are meant by *the first*, and who by *the last*, in this parable. Many of the Fathers suppose that the saints of different states and degrees are here designed, whose reward will suffer no diminution from the circumstance of their having come to the service of Christ at a late age of the world, according to SS. Hilary, Gregory, and Theophylactus; or, at a late age of life, according to SS. Basil, Jerom, and Fulgentius. In the latter case, however, we must understand that their greater fervour in co-operating with Divine grace, in the latter part of their life, has supplied and compensated for the defect of their preceding negligence; hence it may sometimes happen that the reward of such as enter late in life on the service of God, will exceed that of the less fervent who have entered at an earlier period. But as Christ rather seems to speak here of his *militant* than of his *triumphant* Church, many commentators explain the parable of the Jews and Gentiles. For the Jews, after bearing the heavy yoke of the Mosaic law for so many ages, received nothing more than what was promised to the observance of that law; whilst Christians receive a more plentiful reward for their more easy labour under the sweet yoke of the gospel. In which sense Christ says to the Jews, Luke xiii. 29: *Publicans and harlots shall go before you into the kingdom of heaven.* “And strangers shall come from the east, and from the west, and the north, and the south, and shall sit down in the kingdom of God. And behold they are last that shall be first, and they are first that shall be last.” Ibid. 30.—Hence the Jews may be supposed to murmur, that they who are first in their vocation to be the people of God, and first in the observance of his law, should not be preferred to others, who in these respects have been far posterior to them. T.

VER. 2. The Roman penny, or denarius, was the 8th part of an ounce, which, at the rate of 5s. per ounce, is 7*1/2*d. It is put here for the usual hire of a day-labourer.

VER. 3. *About the third hour.* As the Jews divided their nights into four watches, each watch comprehending three hours, so they divided their days into four greater hours, from sunrise to sunset, and each of these great hours contained three lesser hours; so that the whole day, from sunrise to sunset, consisted of twelve hours, as also did the night. The first of the great hours, comprehending the three first lesser hours, contained half of the space betwixt the rising of the sun and mid-day; and the end of this time was called the *third hour*. The next great hour was from that time till mid-day, called the *sixth hour*. The following great hour contained half of the time betwixt noon and the setting of the sun, the end of which was called the *ninth hour*. The fourth great hour comprehended the last three lesser hours remaining till sunset, so that at the end of the *eleventh hour*, mentioned here, ver. 6, began the last lesser hour of the twelve hours of the day; of which our Saviour said, (John xi. 9,) *are there not twelve hours in the day?*—The design of this parable was to show that the Gentiles, though called later than the Jews, should be made partakers of the promises made to the Jews; this is also the meaning of ver. 16, where it is said: *the last shall be first, and the first last.* Wi.

VER. 4. *I will give you what shall be just.* The prospect of a reward is therefore a good motive, authorized here by Christ himself.

VER. 7. *No man hath hired us.* S. Chrys. again puts us in mind, that in parables all the parts are not significant, but some things to be taken as mere

8 And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first.

9 When therefore they came, who had come about the eleventh hour, they received every man a penny.

10 But when the first also came, they thought that they should have received more: and they likewise received every man a penny.

11 And when they received it, they murmured against the master of the house,

12 Saying: These last have worked *but* one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats.

13 But he answering one of them, said, Friend, I do thee no wrong: didst thou not agree with me for a penny?

14 Take what is thine, and go thy way: I will also give to this last even as to thee.

15 Or is it not lawful for me to do what I will? is thy eye evil, because I am good?

16 So shall the last be first, and the first last. For many are called, but few chosen.

17 And Jesus going up to Jerusalem, took the twelve disciples apart, and said to them:

18 Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and to the Scribes, and they shall condemn him to death.

19 And shall deliver him to the Gentiles to be mocked, and to be scourged, and to be crucified, and the third day he shall rise again.

* *Supra*, xix. 30; *Mark* x. 31; *Luke* xiii. 30.—⁴ *Mark* x. 35.—⁵ *Mark* x. 41.

ornaments of parabolical discourses, as here *murmurings*, which cannot be found in heaven: nor can men pretend they are not hired into God's service; God hath given lights, called, hired, and promised heaven to all. The rewards in heaven are also different. And they who are last called, if they labour with greater fervour, may deserve a greater reward than others called before them. Wi.

VER. 14. *I will also give.* Some are called to the service of their God, and to a life of virtue, from their infancy, whilst others, by a powerful call from above, are converted late in life, that the former may have no occasion to glory in themselves, or to despise those who, even in the eleventh hour, enter upon the path of rectitude; and that all might learn that there is time sufficient, however short, left them to repair by their diligence and fervour their past losses. *S. Chry.* Hom. 65.

VER. 16. *Few chosen:* only such as have not despised their caller, but followed and believed him; for men believe not, but of their own free-will. *S. Aug.* t. 1, ad *Simplic.* q. 2. B.—In effect, many, after their call, have attained to faith and justification; but few in comparison are elected to eternal glory, because the far greater part do not obey the call, but refuse to come, whilst many of those who come fall away again; and thus very few, in comparison with those that perish, will at the last day be selected for eternal glory. T.

VER. 18. *Behold we go, &c.* Jesus had repeatedly spoken to his apostles of his passion; but as much of what he had said had escaped their memory, now that he is upon the road to Jerusalem in company with his disciples, he brings it back to their recollection, to fortify them against the scandal they might take at his ignominious death. *S. Jerom.*

VER. 19. *The third day he shall rise again.* We may take notice, that as often as Christ mentioned his sufferings and death, he also joined his resurrection, that they might take notice, and not lose their faith. Wi.

VER. 20. *Then came to him.* Upon Christ's informing his apostles that he should die and rise again, they conceived that he would immediately reign in Jerusalem with great glory and power; and it was this made the mother of the sons of Zebedee petition that they might take precedence, and be honoured by the other apostles. But Christ answers them, that they knew not what they asked, for honours were to be bestowed not on relationship, but on merit: in like manner, the dignities of the Church are not to be conferred upon relatives, but upon the worthy. *Nic. de Lyra.*—On comparing the 27th chapter of *S. Matt.* with the 15th of *S. Mark*, it will appear that she was the same as Salome.—In *S. Mark* x. 35, we find that the sons themselves made this petition: both the sons and their mother might make it; at least the sons may be said to have done what they got their mother to desire for them; and therefore Christ directed his answer to them: *You know not what you ask.* You think, says *S. Chrys.*, of temporal preferments, of honours, and crowns, when you should be preparing yourselves for conflicts and battles. Wi.

VER. 22. *The chalice.* It is a metaphor signifying Christ's sufferings and death. See *Psal.* x. 7, and *Ixxiv.* 9; *Isa.* li. 17. The apostles replied, *We can drink thy cup.* Their answer showed their readiness, but want of humility. Wi.

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping and desiring something of him.

21 And he said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.

22 But Jesus answered, and said: You know not what you ask. Can you drink of the chalice that I shall drink? They say to him: We can.

23 He saith to them: Of my chalice indeed you shall drink: but to sit on my right or left hand, is not mine to give you, but to them for whom it is prepared by my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them to him, and said: You know that the princes of the Gentiles lord it over them: and they that are the greater, exercise power upon them.

26 It shall not be so among you; but whosoever will be the greater among you, let him be your minister:

27 And he who would be the first among you, shall be your servant.

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a redemption for many.

29 And when they went out from Jericho, a great multitude followed him.

30 And behold two blind men sitting by the way side, heard that Jesus passed by, and they cried out, saying: O Lord, Son of David, have mercy on us.

* *Luke* xxii. 25.—⁴ *Phil.* ii. 7.—⁵ *Mark* x. 46; *Luke* xviii. 35.

VER. 23. *Of my chalice indeed you shall drink.* *S. James* was the first apostle that suffered martyrdom at Jerusalem. *Acta xii.* 2. And *S. John* at Rome was put into a cauldron of boiling oil, and banished into *Patmos*.—*Is not mine to give you?* The *Arians* objected these words against Christ's Divinity. *S. Aug.* answers that the words are true if taken of Christ, as he was man. The easier answer is, that it was not his to give to them, while they were in those dispositions of pride and ambition. So that the distinction made, is not betwixt the Father and his eternal Son, as if the Father could give what the Son could not, but betwixt persons worthy and not worthy of such a favour.

VER. 24. *The ten . . . were moved with indignation against the two brethren* who had petitioned for the first and chief places. Wi.—The disciples understood from our Lord's answer, that the request came in the first instance from the two disciples; but as they saw them much honoured by Christ, they did not dare openly to accuse them. *S. Chry.*—The other ten apostles were as much wrong in their anger and jealousy as the former two were in their untimely petition. In this answer to both, we cannot sufficiently admire the wonderful meekness of our blessed Saviour's character. *Jansenius.*

VER. 25. *Princes of the Gentiles lord it over them:* tyrannize over those that are under them, by arbitrary and violent proceedings. Wi.—Our Lord, wishing to extinguish the indignation conceived against the two brothers, lays before them the difference of secular and ecclesiastical princes, showing that precedence in the Church is neither to be sought for by him who is not possessed of it, nor too eagerly loved by him who has it; for secular princes are lords of their subjects, keeping them under subjection, and govern them in every particular according to their will; but ecclesiastical princes are honoured with precedence, that they may be servants of their inferiors, administer to them whatever they have received from Christ, neglect their own convenience for the good of their neighbour, and be willing even to die for the spiritual good of their subjects. It is neither just nor reasonable, therefore, to desire precedence in the Church, without these qualifications. No prudent man is willing to subject himself to such servitude and danger, as to take upon himself the obligation of having to give an account of the wickedness and perversity of others, unless, fearless of the Divine judgments, he abuse his ecclesiastical superiority. *S. Chrys.*

VER. 28. *A redemption for many;* i. e. for all, as it is sometimes the style of the *Scriptures*. See *S. Paul*, *1 Tim.* ii. 6. Wi.—Certain *Puritans* pretend from this part of *Holy Scripture*, that all superiority is forbidden: but it is merely pride, ambition, and haughtiness, not superiority, that is here proscribed. *Jesus Christ* himself, as Son of man, was their and our Superior, Lord, and Master, notwithstanding his humility. B.—For the Divine appointment of both civil and ecclesiastical government, see *Rom.* xiii. 2, and *1 Cor.* xii. 28; *Heb.* xiii. 7, 17.

VER. 30. *Two blind men.* *S. Mark*, (x. 46,) when he seems to relate the same passage, mentions but one, called *Bartimeus*; perhaps because he was the more famous of the two. Wi.—These were very opportunely presented to our

31 And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, Son of David, have mercy on us.

32 And Jesus stood still and called them, and said: What will ye that I should do to you?

33 They say to him: Lord, that our eyes may be opened.

34 And Jesus having compassion on them, touched their eyes. And immediately they received sight, and followed him.

CHAP. XXI.

Christ rides into Jerusalem upon an ass: he casts the buyers and sellers out of the temple: curses the fig-tree: and puts to silence the priests and Scribes.

AND when they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then Jesus sent two disciples,

2 Saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose *them* and bring *them* to me.

3 And if any man shall say any thing to you, say ye, that the Lord hath need of them: and forthwith he will let them go.

4 Now all this was done that the word might be fulfilled which was spoken by the prophet, saying:

5 Tell ye the daughter of Sion: Behold, thy King

* A. D. 33. Mark xi. 1, 10; Luke xix. 29; John xii. 12.—^b Isa. lxii. 11; Zac. ix. 9; John xii. 15.

Lord, that they might go up to Jerusalem with him, after they had received sight from his Divine hands, and appear there as witnesses of the Divinity of his mission. S. Chrys. hom. 66, in Matt.

* V. 23. *Non est meum dare vobis.* Now we read only in the Greek, *οὐκ εἰσὶν ἐμὸν δοῦναι.* It is so also in S. Chrys., in S. Cyril, (in Thesauro Assertiones 26, tom. 5, p. 243,) where he answers this objection of the Arians. Nor is *ἴμιν* in the Greek text of S. Epiphan., (Hær. 69, p. 742,) though it be put there in the Latin translation. S. Aug. has not *vobis*: (l. 1, de Trin. c. 12, p. 765. G. tom. 8,) but in Psal. ciii. (tom. 4, p. 1157) he says, *Quid est non est meum dare vobis? non est meum dare superbis.* S. Amb. (l. 5, de Fide, tom. 4, c. 3, p. 147,) *Non dixit non est meum dare, sed non est meum dare vobis,* hoc est, non sibi potestatem deesse asserens, sed meritum creaturæ. Besides, the Fathers, who did not read *vobis* in the text, show by their expositions, that they took the sense to be the same, and no ways favourable to the Arians. See S. Aug. l. 1, de Fide, p. 766. A. non est meum dare, ac si diceretur, non est humanæ potestatis hoc dare, ut per illud intelligatur hoc dare, per quod Deus est æqualis Patri, &c. See S. Chrys. Hom. 66. S. Cyril in Thesauro Assert. 26, p. 243. S. Epiphan. Hær. 69, p. 782, &c.

CHAP. XXI. VER. 1. *Bethphage*, was a village of the priests, and signifies the house of figs and dates, or the house of the fountain, or, of the flatterer, situated on the declivity of Mount Olivet, about a mile to the east of Jerusalem, a sabbath day's journey. As Bethphage was probably so called from the fig and date-trees growing there, Mount Olivet was from the great number of olive-trees; *τῶν ἔλαιων.* This triumphal entry of Jesus Christ into Jerusalem from Bethania, was on the first day of the week, answering to our Sunday, the very day on which, by the appointment of the law, (Exod. xii. 3,) the lamb was brought thither, to be sacrificed at the Passover. To show, moreover, that in himself all the figures of the old law were realized, he chose that very night for the institution of the Passover of the new law, the blessed eucharist, which was appointed for the immolation of the paschal lamb in the old law, and the very day for the redemption of the world, in which the people of God had formerly been redeemed from Egyptian bondage.

VER. 2. *Go ye into the village;* in Latin, *Castellum*; but in Greek, *εἰς τὴν κώμην*, which is before you, contra *vos*, as Virgil says, *Italiam contra. Aeneid 1.* Some authors think it was Bethphage. A.—*An ass tied,* and a colt with her.* This colt, which never yet had been rid upon, represented the people of the Gentiles, to whom God had not given a written law, as he had done to the Jews. Here was manifestly fulfilled the prophecy of Zachary, chap. ix. It was now the first day of the week, in which Christ suffered; he was pleased to enter into Jerusalem in a kind of triumph, the people making acclamations to him, as to their King and Messias. Wi—Both Jews and Gentiles, figured by the ass and the colt, are to be loosed and conducted by the hands of the apostles of Christ to their Redeemer.

VER. 3. *The Lord hath need.* Not our Lord, or your Lord, but the Lord, viz. of all, *κύρων* of the beasts and of their masters, and of every creature. Christ

cometh to thee, meek, and sitting upon an ass and a colt, the foal of her that is used to the yoke.

6 And the disciples going, did as Jesus commanded them.

7 And they brought the ass and the colt: and laid their garments upon them, and made him sit thereon.

8 And a very great multitude spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way:

9 And the multitudes that went before and that followed, cried, saying: Hosanna to the Son of David. *“Blessed is he that cometh in the name of the Lord.* Hosanna in the highest.

10 And when he was come into Jerusalem, the whole city was moved, saying: Who is this?

11 And the people said: This is Jesus the prophet, from Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all who were selling and buying in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves.

13 And he saith to them: It is written: *“My house shall be called the house of prayer: but you have made it a den of thieves.*

14 And the blind, and the lame came to him in the temple: and he healed them.

* Psal. cxvii. 26; Mark xi. 10; Luke xix. 38.—^d Mark xi. 15; Luke xix. 45. John ii. 14.

* Isa. lvi. 7; Jer. vii. 11; Luke xix. 46.

here discovers two of his own attributes, his omniscience and his supreme dominion. Now this was done not by accident, not through novelty, or to avoid fatigue, but, as the evangelist declares, to accomplish the prophecy of Isaías and of Zachary.

VER. 7. *Sit thereon.* S. Jerom reprobates the opinion of those, who suppose that Christ rode upon both the ass and the colt, though without sufficient reason. The Greek indeed, *ἰπάνω αὐτῶν*, upon them, may be referred either to the beasts or to *τὰ ἱμάτια*, the garments; but the very general sentiment is, that he first sat upon the ass for a short time, and then mounted the colt. It may be asked why Jesus, who, through humility, had during his whole life travelled on foot, and in no one previous instance is found to have allowed himself the convenience of riding, should on this occasion enter Jerusalem riding? One reason was, as mentioned in note on ver. 4, supra, to fulfil the prophecy of Zacharias, who had given this mark of the Messias. Hence S. John (Chrys. Hom. 66) challenges the Jews to show him any other king of theirs, who had entered Jerusalem riding on an ass. Other reasons were, to give a faint specimen of his real kingly dignity before he suffered; to be publicly acknowledged for the Messias; to confirm the faith of his disciples; and to leave his enemies no excuse for their incredulity. On this, as on all other occasions, magnificence is admirably blended with humility, in our Saviour's actions. Even in this his triumph we cannot help admiring his humility, in riding upon an ass. Jans.

VER. 9. *Hosanna,† or hosiah-na*, was an acclamation of the Jews: when applied to God, means, *Save us, I beseech Thee*; when applied to a sovereign prince, means *vivat*, in Latin, or long live the king. V.—*Hosanna*, says S. Jerom, is the same as, *Save, I beseech thee.* Psal. cxvii. Some will have the word *Hosanna* directed to Christ himself, and the sense to be, *Save us, O thou Son of David*; others understand *Hosanna*, directed to *God*, as if the people said, *Save, O Lord, this our King*; by which the people wished peace, safety, and prosperity to Jesus their Messias. Wi.

VER. 11. *The prophet, &c.* It was amidst these acclamations that Christ wept, and foretold the destruction of the city. Luke xix. 42. Wi.

VER. 12. *And cast out all.* Since the Jews came to the temple from all parts of Judea, such as came from a distance did not bring with them their sacrifices, but purchased them at Jerusalem. The money-changers were persons who lent out money to the poor, that they might purchase the victims, &c.—*Into the temple.* Into that part of it called the court of the Gentiles, where pigeons were to be sold for sacrifices, where there were tables of money-changers, &c. S. Jerom here admires this as one of the greatest of Christ's miracles, that a poor man should be permitted to cast the *buyers and sellers* out of the temple, to overturn their stalls, their money-tables, &c., without any opposition. Wi.

VER. 13. *My house shall.* That man is a thief, and turns the temple of God into a den of thieves, who makes religion a cloak for his avarice. Of all the innumerable miracles which Jesus performed, none appear greater in my eyes than this: that one man, at that time so contemned and despised, who was afterwards nailed to the tree of the cross, should with his single power be able to expel from the temple that multitude of Scribes and Pharisees, who were so maliciously bent upon his destruction, and so greedy of gain.

15 And when the chief priests and the Scribes saw the wonderful things that he did, and the children crying in the temple, and saying: Hosanna to the Son of David: they were moved with indignation.

16 And said to him: Hearest thou what these say? And Jesus said to them: Yea, have you never read: 'Out of the mouth of infants and of sucklings thou hast perfected praise.'

17 And leaving them, he went out of the city into Bethania: and remained there.

18 And in the morning, as he returned into the city, he was hungry.

19 ^bAnd seeing a fig-tree by the way-side, he came to it: and found nothing on it but leaves only, and he said to it: May no fruit grow on thee henceforward for ever. And immediately the fig-tree withered away.

20 ^cAnd the disciples seeing it, wondered, saying: How is it presently withered away?

21 And Jesus answering, said to them: Amen, I say to you, if you shall have faith, and stagger not, not only this of the fig-tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done.

22 ^dAnd all things whatsoever you shall ask in prayer, believing, you shall receive.

23 And when he was come into the temple, the chief priests and ancients of the people came to him as he was teaching, and said: 'By what authority dost thou these things? and who gave thee this authority?'

24 Jesus answering, said to them: I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven or from men? But they thought within themselves, saying:

26 If we shall say, From heaven, he will say to us: Why then did not you believe him? But if we shall say,

^a Psal. viii. 3.—^b Mark xi. 13.—^c Mark xi. 20.—^d Supra, vii. 7; Mark xi. 24; John xiv. 13, 16, 23.

VER. 15. *Hosanna.* S. Augustin (*l. de Doct. Christ. c. 11*) thinks this word is an interjection of joy, without any particular meaning, denoting only affection, as *Racha* is an expression of indignation. This opinion seems supported by the interpreters not having translated either of these words, but retained them in the Greek and in the Latin versions. It seems more than probable, according to S. Jerom, that the whole sentence is taken from Psal. cxvii. 25, and 26, in which supposition, *hosanna* will signify *God save*; the word *me*, though in the verse of the Psalm just mentioned, is not in the Hebrew. It is a familiar acclamation among the Jews, which they sung every day on the feast of the tabernacles, carrying branches in their hands. (The feast of the tabernacles was figurative of Christ's Divinity, resting under the tabernacle of our humanity.) The manner in which it was chanted, was not unlike our litanies. First was sung some name or attribute of the Deity, as "For thy own sake, O Lord of lords," to which the people answered, "Hosanna," or "save us," "by thy covenant," "save us," "thy holy temple," "Hosanna, save us." These litanies were very long, and are said at present by the Jews in their synagogues. Many things have undoubtedly been added in process of time, but they most probably were in use from the beginning. Jans.

VER. 16. *Have you never read: Out of the mouth, &c.* The words are Psalm viii. 3, which some apply to the praises the people gave to David, when he had conquered Goliath, but Christ applies them to the present circumstances. Wi.

VER. 17. *And having viewed all about* (as we read in S. Mark xi. 11); when the hour of evening was come, he went out of the city into Bethania, as usual, with the twelve apostles. Hence we may collect in how great poverty our Saviour lived, and how far he was from flattering the great ones of this world, since he could not find a friend to offer him his house for a night's repose, and to ease his fatigued members, but is obliged to go to Bethania, a small village, to the house of Martha and Mary. S. Jer.

VER. 18. *In the morning*, returning into the city, he was hungry. This hunger, though real and pressing, was mysterious, and affords an opportunity of giving instruction both to the Jews and to all his disciples. By the fig-tree was represented the Jewish synagogue; the hunger of Christ was a figure of his extreme desire of finding it productive of good works, (and there is no time nor

From men, we are afraid of the multitude: for all held John as a prophet.

27 And answering Jesus, they said: We know not And he said to them: Neither do I tell you by what authority I do these things.

28 But what think you: A certain man had two sons, and coming to the first he said: Son, go work to-day in my vineyard.

29 And he answering, said: I will not. But afterwards, being moved with repentance, he went.

30 And coming to the other, he said in like manner. And he answering, said: I go sir. And he went not.

31 Which of the two did the father's will? They say to him: The first. Jesus saith to them: Amen, I say to you, that the publicans and the harlots shall go into the kingdom of God before you.

32 For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him: but you seeing it, did not even afterwards repent, that you might believe him.

33 Hear ye another parable: ^eThere was a certain master of a family who planted a vineyard, and made a hedge round about it, and dug in it a wine-press, and built a tower, and let it out to husbandmen: and went into a strange country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen having laid hold of his servants, they beat one, they killed another, and another they stoned.

36 Again he sent other servants more than the former: and they did to them in like manner.

37 And last of all he sent to them his son, saying: They will reverence my son.

38 But when the husbandmen saw the son, they said

^e Mark xi. 28; Luke xx. 2.—^f Supra, xiv. 5.—^g Isa. v. 1; Jer. ii. 21; Mark xii. 1; Luke xx. 9.

season when the servants of God can be excused from bringing forth good works,) answerable to the pains of cultivation he had taken for more than three years. The leaves were their pompous show of exterior service, the barren foliage of legal rites, void of the internal spirit and good works, the only valuable produce of the tree. By the withering of the tree subsequent to Christ's imprecation, the probation and utter barrenness of the synagogue are represented. S. Mark observes, (xi. 13,) that it was not the season for figs; nor are we to suppose that our Saviour went up to the tree expecting to find fruit; but if some of the evangelists mention this circumstance, they only relate the surmises of the disciples. Though he had before shown his power by innumerable miracles, Christ still thought this necessary to excite the hearts of his disciples to greater confidence. He had often exercised his power to do good, but now for the first time shows himself able to punish. S. Chry. Hom. 68.

VER. 20. *The disciples, &c.* This surprise of the disciples, at the sudden withering of the fig-tree, happened the following morning. See Mark xi. 20.

VER. 24, 25. *The baptism of John*, by which is also understood his doctrine and preaching, was it from heaven or not? Wi.

VER. 28. *A certain man had two sons, &c.* The ancient interpreters, by the first son generally understand the Gentiles, as also publicans and scandalous sinners; and by the second the Jewish people. Wi.—By these two sons are to be understood, says S. Chrysostom, the Gentiles and the Jewish people; the latter our Redeemer wishes to make sensible of their own great ingratitude, and of the ready obedience of the cast-off Gentiles. For they having never heard the law, nor promised obedience, have still shown their submission by their works; whereas the Jews, after promising to obey the voice of God, had neglected the performance. Hom. 68.

VER. 33. *A certain master of a family, &c.* This master is God; the vineyard, the Jews; the husbandmen, the Jewish priests; the servants, God's prophets, sent from time to time; the son, called (Mark xii. 6) his only and most dear son, is our Saviour Christ, whom they persecuted to death. Wi.

VER. 38. *Heir.* From this text it appears that the princes of the Jews knew Jesus to be the Messias, and that it was only through envy and malice they were so blinded as not to acknowledge him for the Son of God. When, therefore,

among themselves: "This is the heir, come, let us kill him, and we shall have his inheritance."

39 And taking him, they cast him forth out of the vineyard, and killed him.

40 When the lord therefore of the vineyard shall what will he do to those husbandmen?

41 They say to him: He will bring those evil men to an evil end: and will let out his vineyard to other husbandmen, that shall render him the fruit in due season.

42 Jesus saith to them: Have you never read in the Scriptures: "The stone which the builders rejected, the same is become the head of the corner? By the Lord this hath been done, and it is wonderful in our eyes."

43 Therefore I say to you, the kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they understood that he spoke of them.

46 And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet.

CHAP. XXII.

The parable of the marriage feast: Christ orders tribute to be paid to Caesar: he confutes the Sadducees: shows which is the first commandment in the law: and puzzles the Pharisees.

^a Infra, xxvi. 3, and xxvii. 2; John xi. 53.—^b Psal. cxvii. 22; Acts iv. 11; Rom. ix. 33;

apostle says, (1 Cor. ii. 8,) *If they had known, they would not have crucified the Lord of glory*, this, it is probable, must be understood of the common people, since we can hardly believe that the princes of the people were ignorant of it, as Christ had so repeatedly inculcated this truth, that he even says *Linn.* if they had no excuse, and were only actuated by hatred against him and his Father. S. John xv. 22. T.

VER. 41. *He will bring those evil men to an evil end.* This answer was made by some of them. Yet S. Luke (xx. 16) tells us, that others among them (whom we may take to be the Scribes and Pharisees,) cried out, *God forbid*; seeing well though that this was a prediction of their future ruin. Wi.

VER. 42. *The head of the corner.* By these words, (Psal. cxvii., which the Jews themselves expounded of their Messias, Christ showed them, that although they, who should have been the architects, had rejected him, yet he should be the chief corner-stone to unite the Jews and the Gentiles, converted into one Christian Church, militant on earth and triumphant in heaven. See Acts iv. 11. Wi.—S. Austin remarks, that this parable was addressed not only to the opponents of Christ's authority, but likewise to the people.

VER. 43. *The kingdom of God shall be taken from you.* By this dreadful conclusion he tells them in plain terms, that they shall be forsaken, and punished for their blindness and obstinacy. Wi.

VER. 45. *They understood that he spoke of them.* This parable, though immediately addressed to the Jews, contains an admirable instruction for Christians. For, what the Jews have suffered for their wickedness and ingratitude, has also been the fate of many Christian kingdoms, and the mournful lot of many once flourishing happy churches, whose candlesticks are removed, and light extinct. The same conduct God observes with regard to particular persons, in punishment of their repeatedly abusing his graces; he at last withdraws them, and leaves the culprit to himself, and to the miserable consequences of this merited privation of grace.

* V. 2. A prophecy of the coming of the Messias was here so manifestly accomplished in the person of Jesus, that I cannot but set down the words of the prophet Zachary, chap. ix., *Ecce Rex tuus veniet tibi justus et Salvator, ipse pauper, et ascendens super asinam, et super pullum filium asinæ.* They are no less clear in the Hebrew, and other languages. See the Protestant translation in the prophet Zacharias.

† V. 9. *Hosanna Filio David, τῷ Υἱῷ Δαβὶδ.* See Maldonat.

CHAP. XXII. VER. 1. *Jesus answered, and spoke to them again in parables,* and concludes his discourse with again describing, 1st, the reprobation of the Jews; 2nd, the calling of the Gentiles to the true faith; and, 3rd, the final judgment of both the one and the other.

VER. 2. *Is like to a man being a king, &c.* This parable seems different from that of Luke xiv. 16. See S. Aug. 1. 2. de Cons. Evang. c. 70. The main design in this parable is to show the Jews that they were all invited to believe in Christ; though so few of them believed.—The *king* is God; *his son* is Jesus Christ; the *spouse* is the Church; the *marriage* is Christ's incarnation; the *feast*, the grace

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AND^c Jesus answered, and spoke to them again in parables, saying:

2 *The kingdom of heaven is like to a man being a king, who made a marriage for his son.*

3 And he sent his servants, to call them that were invited to the marriage: and they would not come.

4 Again he sent other servants, saying, Tell them that were invited: Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the wedding.

5 But they neglected, and went their ways, one to his farm, and another to his merchandise.

6 And the rest laid hands on his servants, and having treated them contumeliously, put them to death.

7 But when the king heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city.

8 Then he saith to his servants: The wedding indeed is ready, but they that were invited, were not worthy.

9 Go ye therefore into the highways, and as many as you shall find, invite to the wedding.

10 And his servants going out into the highways, gathered together all that they found, both bad and good: and the wedding was filled with guests.

11 And the king went in to see the guests: and he saw there a man who had not on a wedding-garment.

1 Pet. ii. 7.—^d A. D. 83.—^d Luke xiv. 16; Apoc. xix. 9.

of God in this life, and his glory in the next. *His servants* were the prophets; and lastly, his precursor, S. John. Wi.—The same takes place in the kingdom of heaven, as when a king makes a marriage feast for his son. Jesus Christ seems to have had two things in view in this parable: 1st, that many are called to the kingdom of heaven, i. e. his Church, and that few come, as he concludes, ver. 14, *many are called, &c.*; 2nd, that not all that come when called will be saved, i. e. will be reputed worthy of the celestial feast; because some have not on the wedding-garment, as he shows, ver. 11. M.

VER. 3. *His servants.* John the Baptist and Christ himself, who took the form of a servant, to call such as had been formerly invited to the nuptials that were to be celebrated in his time. The Jews were invited by Moses and the prophets, and were instructed to believe that the Messias would celebrate this happy east. On the predetermined day they were again called by his servants, saying, *Do penance; for the kingdom of heaven is at hand: come to the feast, i. e. become members of his Church, by believing in Christ.* Jans.—In the same manner, S. Chrysostom says that the Jews had been invited by the voice of the prophets, and afterwards by the Baptist, who declared to all that Christ should increase, but that he himself should decrease. At length, they were invited by the Son in person, crying aloud to them: *Come to me, all you that labour, and are heavily laden, and I will refresh you.* Matt. xi. 28. And again: *If any man thirst, let him come to me and drink.* S. John vii. 37.

VER. 5. *One to his farm.* After they had put to death the Son of God, still did the Almighty invite them to the marriage-feast; but they with futile excuses declined and slighted the proffered favour, wholly taken up with their temporal concerns and sensual enjoyments, their oxen, lands, and wives. From the punishment inflicted on these, we learn, that no consideration, how specious soever it may appear, can prove a legitimate excuse for neglecting our spiritual duties. S. John. Chrys. Hom. 70.

VER. 6. *Put them to death.* Thus the Jews had many times treated the prophets. Wi.

VER. 7. *Sending his armies.* Here our Redeemer predicts the destruction of Jerusalem, by the armies of Vespasian and Titus, sent against them by the Almighty, in punishment of their incredulity and impiety. S. Chrys. Hom. 70.—Thus the king destroyed those murderers, and burnt their city; for sooner or later God is observed to exert his vengeance on all such as despise his word, or persecute his ministers. See the miseries to which the Jews were reduced in Josephus, book the 6th, c. 9, Hist. of the Jewish War; who declares, that in the last siege of Jerusalem 1,100,000 persons perished, and that the city was completely destroyed.

VER. 8. *Were not worthy.* The Almighty knew full well that they were not worthy; he still sent them these frequently repeated invitations, that they might be left without any excuse. S. Chrys. Hom. 70.

VER. 9. *Go ye therefore into the highways.* The apostles first kept themselves within the precincts of Judea, but the Jews continually sought their destruction. Therefore S. Paul said to them, (Acts xiii. 46,) *To you it behoved us first to speak the word of God, but seeing you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles.* S. Chrys. Hom. 70.

VER. 10. *Both bad and good.* Christ had before told the Jews that harlots

12 And he saith to him: Friend, how camest thou in aither not having a wedding-garment? But he was silent.

13 Then the king said to the waiters: "Having bound his hands and feet, cast him into the exterior darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 ^bThen the Pharisees going away, consulted among themselves how to insnare him in his speech.

16 And they send to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men.

17 Tell us therefore what dost thou think? is it lawful to give tribute to Cæsar, or not?

18 But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites?

19 Show me the coin of the tribute. And they offered him a penny.

20 And Jesus saith to them: Whose image and inscription is this?

21 They say to him: Cæsar's. Then he saith to them: "Render therefore to Cæsar the things that are Cæsar's: and to God, the things that are God's.

^a Supra, viii. 12; Infra, xxv. 30.—^b Mark xii. 13; Luke xx. 20.—^c Rom. xiii. 7.

and publicans should, in preference to them, inhe it the kingdom of heaven, and that the first should be last, and the last first, which preference of the Gentiles more tormented the Jews than even the destruction of their city. Chrys. 70.—Good and bad, persons of every tribe, tongue, people, nation, sex, and profession, without any exception of persons or conditions. Hence it is evident that the Church of God doth not consist of the elect only; and, that faith alone, without the habit of charity and good works, will not suffice to save us. B.

VER. 11. *Wedding-garment*, which Calvin erroneously understands of faith, for he came by faith to the nuptials. S. Augustin says it is the honour and glory of the spouse, which each one should seek, and not his own; and he shows this, in a sermon on the marriage feast, to be *charity*. This is the sentiment of the ancients, of S. Gregory, S. Ambrose, and others. S. Chrysostom says that the garment of life is our works; and this is here mentioned, that none might presume, (like Calvin and his followers,) that faith alone was sufficient for salvation.

VER. 12. *Not having a wedding-garment*. By this one person are represented all sinners void of the grace of God. Wi.—To enter with unclean garments, is to depart out of this life in the guilt of sin. For those are no less guilty of manifesting a contempt for the Deity, who presume to sit down in the filth of an unclean conscience, than those who neglected to answer the invitations of the Almighty. He is said to be silent, because, having nothing to advance in his own defence, he remains self-condemned, and is hurried away to torments; the horrors of which words can never express. S. Chrys. Hom. 70.

VER. 16. *The Herodians*. That is, some that belonged to Herod, and that joined with him in standing up for the necessity of paying tribute to Cæsar; that is, to the Roman emperor. Some are of opinion that there was a sect among the Jews called Herodians, from their maintaining that Herod was the Messias. Ch.

VER. 17. *Is it lawful, reasonable, and just, to give tribute to Cæsar?* It was at that time a question much agitated among the Jews, whether they, being the peculiar people of God, ought to be subject and pay taxes to Cæsar, or to any prince whatsoever, or be exempt from them. Wi.—Some even among the Pharisees were of opinion, that it was unlawful for the people of God to serve strangers and idolaters, as we learn from Josephus. The question, therefore, proposed to our Saviour was insidious in the extreme, and not easy to be answered, without incurring the displeasure of one or other of the parties. For, if he answered that it was lawful, he would expose himself to the hatred of the Jews, who were aggrieved with what was generally thought an unjust extortion, and a mark of servitude injurious to God; if he denied the legality of this hated capitulation-tax, he would incur the displeasure of the Herodians, and be denounced to Cæsar. This latter appears to have been their wish; as, in that case, it would have been very easy to persuade Pilate that Christ and his disciples, coming from Galilee, were favourers of that sect, who, from the name of their founder, Judas Galileus, were called Galileans, and some of whom, as we read in S. Luke, (xiii. 1,) Pilate put to death, *whose blood he mingled with their sacrifices*.

VER. 18. *Ye hypocrites?* Our Divine Saviour knowing their malice, and that it was their wish, in proposing this question, to render him odious to the people, or a suspicious character to the prince, answers them in these severe words. . . . Another motive was, to let them see that the secrets of their inmost hearts were open to him, and thus induce them to be converted from their wickedness; for, certainly, if they perceived that he could read their hearts, they must thence conclude that he was something more than human. Tostatus.

VER. 21. *Render therefore to Cæsar the things that are Cæsar's.* He

22 And when they heard *this*, they wondered, and leaving him went their way.

23 The same day the Sadducees came to him, who say ^dthere is no resurrection: and asked him,

24 Saying: Master, Moses said: "If a man die having no son, his brother shall marry his wife, and raise up issue to his brother.

25 Now there were with us seven brethren: and the first having married a wife, died: and not having issue, left his wife to his brother.

26 In like manner the second, and the third, and so on to the seventh.

27 And last of all the woman died also.

28 At the resurrection therefore whose wife shall she be of the seven? for they all had her.

29 And Jesus answering, said to them: You err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they shall neither marry, nor be given in marriage: but shall be as the angels of God in heaven.

31 But as touching the resurrection of the dead, have you not read that which was spoken by God, saying to you:

32 'I am the God of Abraham, and the God of Isaac,

^d Acts xxiii. 6.—^e Deut. xxv. 5; Mark xii. 19; Luke xx. 28.—^f Exod. ii. 6.

neither directly decided the question, nor offended the Herodians. They admired his wisdom, were quite disappointed, and retired with confusion. Wi.—The reasoning of Christ appears to be this: As you are the subjects of Cæsar, which you plainly acknowledge by admitting his coin, upon which he inscribes himself lord of Asia, Syria, and Judea, &c., it is but just you pay him the tribute due from subjects to their sovereign; nor have you any reason to object on the plea of religion, since he demands of you, for the exigencies of the public service only, temporal things, and such as are in some respects already his own, by being stamped with his own image and superscription. But spiritual things, which belong to God alone, as your souls, stamped with his image. Divine worship, religious homage, &c., God, not Cæsar, demands of you. "Give therefore to Cæsar what belongeth to Cæsar, and to God what belongeth to God." T.—What our Saviour here commands us to give to God, is nothing else but our heart and affections.—Although Christ clearly establishes here the strict obligation of paying to Cæsar what belongs to Cæsar, yet he is afterwards accused, as we have mentioned above, (see note on ver. 17,) as if he forbade tribute to be paid to Cæsar. In like manner, in spite of the most explicit declarations of the Catholic Church, respecting her loyalty and subjection to temporal powers, her enemies fail not to calumniate her doctrine as inimical to the state, and subversive of due subordination. But let our opponents attend to the following authority and public declaration of Pope Clemens XIV., addressed to all Catholic bishops in the Christian world. "Be careful," says he, "that those whose instruction in the law of the gospel is committed to your charge, be made sensible from their very infancy of their sacred obligation of loyalty to their kings, of respect to their authority, and of submission to their laws, not only for wrath, but for conscience sake."—But princes should not exact, and subjects should not affect to give them, ecclesiastical jurisdiction. S. Athanasius quotes the following strong words, from an epistle of the famous confessor Hosius, to Constantius, the Arian emperor: "Cease, I beseech thee, and remember that thou art mortal. Fear the day of judgment, and meddle not with ecclesiastical matters; neither do thou command us in this kind, but rather learn them of us. To thee God hath committed the empire; to us he hath committed what belongs to the Church. And as he who, with a malicious eye, hath designs upon thine empire, opposeth the ordinance of God; so do thou also beware lest, by an improper interference in ecclesiastical matters, thou be made guilty of a great crime. For it is written, *Give to Cæsar, &c.* Therefore, neither is it lawful for us on earth to hold the empire, neither hast thou, O emperor, power over incense and sacred things." Athan. Ep. ad Solit. vitam agentes.

VER. 24. *Raise up issue to his brother*, to be heirs of his name and of his effects, as we read in Ruth iv. 10: *suscitare nomen defuncti, &c., to raise up the name of the deceased in his inheritance, lest his name be cut off from among his family, and his brethren, and his people.* A.

VER. 29. *You err*. The Sadducees erred in supposing that there would be no resurrection, or if there was, that the future state would be like the present. Unable to conceive any thing else, they thought themselves justified in concluding that the soul would not survive the body. Had they known the Scriptures, they would not have fallen into this error; since therein are found abundant testimonies of a resurrection, as Job xiv., and xix.; Isa. xxvi.; Ezec. xxxvii.; Dan. xii.

VER. 30. *As the angels*. Not in every respect, for the body shall be likewise raised with the soul, whilst the angels are pure spirits: but in this we shall be ^{unto} angels, we shall be endowed with immortality, and impassibility; and joys, like those of the angels, shall be wholly spiritual. Jans.

and the God of Jacob: He is not the God of the dead, out of the living.

33 And when the multitudes heard *this*, they were in admiration at his doctrine.

34 And when the Pharisees heard that he had silenced the Sadducees, they came together.

35 And one of them, a doctor of the law, asked him, tempting him:

36 Master, which is the great commandment in the law?

37 Jesus said to him: 'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.'

38 This is the greatest and first commandment.

39 And the second is like to this: 'Thou shalt love thy neighbour as thyself.'

40 On these two commandments dependeth the whole law and the prophets.

41 And the Pharisees being gathered together, Jesus asked them,

42 Saying: What think you of Christ? whose son is he? They say to him: David's.

43 He saith to them: 'How then doth David in spirit call him Lord: saying:

44 'The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy footstool?'

* Mark xii. 28; Luke x. 25.—^b Deut. vi. 5.—^c Lev. xix. 18; Mark xii. 31.

^d Luke xx. 41.—^e Psal. cix. 1.—^f A. D. 33. 2 Esd. viii. 4.

VER. 32. *He is not the God of the dead.* Jesus Christ here proves the resurrection of the body by the immortality of the soul; because in effect these two tenets are inseparable. The soul being immortal, ought necessarily to be one day reunited to the body, to receive therein the recompence or punishment which it has incurred in this same body, when it was clothed with it.—By this text S. Jerome refutes the heretic Vigilantius, and in him many of modern date, who, to diminish the honour Catholics pay to the saints, call them designedly *dead men*. But the Almighty is not the God of the dead; of consequence these patriarchs, dead as they are in our eyes as to their bodies, are still alive in the eyes of God as to their souls, which he has created immortal, and which he will undoubtedly have the power of reuniting to their bodies. Wi.

VER. 34. *The Pharisees heard that he had silenced their adversaries the Sadducees, &c.* Some of them, says S. Luke, (xx. 39,) applauded him, saying, *Master, thou hast said well.* Wi.

VER. 40. *On these two, &c.* Whereby it is evident that all dependeth not upon *faith* only, though faith be the first, but much more upon *charity*, which is the love of God and of our neighbour, and which is the sum of all the law and the prophets; because he that hath this double charity, expressed here by these two principal commandments, fulfilleth all that is commanded in the law and the prophets. B.

VER. 45. *If David then call him Lord, how is he his son?* It was allowed of as a certain truth, that the Messias was to be the son of David. Christ shows them, by David's own words, that he was the *Lord* as well as the *son of David*: and this is what they could not answer to. Wi.—Jesus Christ here inculcates to the Pharisees, that two natures must be admitted in the Messias; in one of which, viz. in his human nature, he is the son of David, and as such inferior to him; and in the other, viz. in his Divine nature, he is the Son of God, and consequently superior to David; whence this latter, by the inspiration of the Holy Ghost, justly calls him *Lord*. T.

CHAP. XXIII. VER. 1. *Then Jesus, &c.* Jesus thus spoke to the multitude a few days previous to his passion. It is here observable that our Saviour, after he had tried all possible remedies, after he had taught and confirmed his doctrines by innumerable miracles, after he had secretly by his parables reprehended them for their wickedness, but without effect, now publicly upbraids their vices. But before his reprobation of the Pharisees, he instructs the people, lest they should despise the authority of the priesthood. Salmeron.

VER. 2. *The Scribes.* They, who professed the greatest zeal for the law of Moses, and gloried in being the interpreters of it, sat upon the chair of Moses, succeeded to his authority of governing the people of God, of instructing them in his law, and of disclosing to them his wills. Such, therefore, as did not depart from the letter of the law, were called Scribes. But such as professed something higher, and separated themselves from the crowd, as better than the ordinary class of men, were called *Pharisees*, which signifies separated. Origen.—God preserves the truth of the Christian religion in the Apostolic See of Rome, which in the new law answers to the chair of Moses, notwithstanding the discrediting conduct of some few of its bishops. Yes, though a traitor, as vile as Judas himself, were a bishop thereof, it would not be prejudicial to the integrity of the faith of God's Church.

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

CHAP. XXIII.

Christ admonishes the people to follow the good doctrine, not the bad example of the Scribes and Pharisees: he warns his disciples not to imitate their ambition: and denounces divers woes against them for their hypocrisy and blindness.

THEN Jesus spoke to the multitude and to his disciples,

2 Saying: 'The Scribes and the Pharisees have sitten on the chair of Moses.

3 All therefore whatsoever they shall say to you, observe and do: but according to their works do ye not: for they say and do not.

4 'For they bind heavy and insupportable burdens: and lay them on men's shoulders: but with a finger of their own they will not move them.

5 And all their works they do for to be seen of men: 'For they make their phylacteries broad and enlarge their fringes.

6 'And they love the first places at feasts, and the first chairs in the synagogues,

7 And salutations in the market-place, and to be called by men, *Rabbi*.

8 'But be not you called *Rabbi*. For one is your Master, and all you are brethren.

* Luke xi. 46; Acts xv. 10.—^b Num. xv. 38; Deut. vi. 8, and xxv. 18.

^c Mark xii. 39; Luke xi. 43, and xx. 40.—^d James iii. 1.

or to the ready obedience and perfect submission of sincere good Christians, for whom the Lord has made this provision, when he says: *Do that which they say, but do not as they do.* S. Aug. Ep. 165.

VER. 3. *All therefore whatsoever they shall say.* S. Augustin, in his defence of the See Apostolic, thus argues, *contra lit. Petil.*: "Why dost thou call the apostolic chair the chair of pestilence? If, for the men that sit therein, I ask: did our Lord Jesus Christ, on account of the Pharisees, reflect upon the chair, wherein they sat? Did he not command that chair of Moses, and, preserving the honour of the chair, reprove them? For he saith: *They have sat on the chair of Moses.* All therefore whatsoever they shall say to you, observe and do. These points if you did well consider, you would not, for the men whom you defame, blaspheme the See Apostolic, wherewith you do not hold communion." l. 2, c. 51. We are taught to obey *bad* no less than *good* ministers, in those things that are not expressly contrary to the law of God. Hence appears how unfounded and unreasonable is the excuse so often adduced by persons in justification of their misdeeds, viz. that they saw their pastors do the same. Such must attend to the rule here given by Jesus Christ. What they say, do: but according to their works, do ye not. Dion. Carthus.

VER. 4. *Heavy and insupportable burdens.* Some understand in general the ceremonies of the law of Moses; but Christ seems rather here to mean the vain customs, traditions, and additions, introduced by the Jewish doctors, and by their Scribes and Pharisees. Wi.

VER. 5. *Phylacteries.** These were pieces or scrolls of parchment, on which were written the ten commandments, or some sentences of the law, which the Jews were accustomed to fasten to their foreheads, or their arms, to put them in mind of their duty. Thus they interpreted those words, Deut. vi. 8, *Thou shalt tie them as a sign on thy hand: and they shall be, and move before thy eyes.* Perhaps all the Jews, and even our Saviour himself, wore them; and that he only blames the hypocrisy and vanity of the Scribes and Pharisees, who affected to have them larger than others; and the like they did as to the fringes which the Jews wore on their garments. Wi.—That is, parchments, on which they wrote the ten commandments, and carried them on their foreheads before their eyes: which the Pharisees affected to wear broader than other men; so to seem more zealous for the law. Ch.

VER. 7. *Rabbi.* A title like that of *master*, or *doctor*. Judas gave it to our Saviour. Matt. xxvi. 49. And the disciples of S. John the Baptist call him so. John iii. 26.—Christ blames their pride and vanity in affecting such titles, rather than the titles themselves. Wi.—*Διδασκαλος*, properly a preceptor, as John iii. 10, *Art thou a master in Israel, and knowest not these things?* V.

VER. 8. *One is your Master*, or teacher, who is the Christ, and under him one vicar, the successor of S. Peter, with whom all Catholic teachers are one, because they all teach one and the same doctrine in every part of the Christian world; whereas in the multiplicity of modern sects, which are every day dividing and subdividing into fresh sects, no two leaders can be found teaching in all points exactly the same tenets; as each is not only allowed, but expected to follow his own private spirit, and to build his creed upon his own interpretation of Scripture. A.

9 *And call none your father upon earth: for one is your Father, who is in heaven.

10 Neither be ye called masters: for one is your Master, Christ.

11 He that is the greatest among you shall be your servant.

12 *And whosoever shall exalt himself, shall be humbled: and he that shall humble himself, shall be exalted.

13 But woe to you Scribes and Pharisees, hypocrites: because you shut the kingdom of heaven against men: for you go not in yourselves: and those that are going in, you suffer not to enter.

14 Woe to you Scribes and Pharisees, hypocrites: because you devour the houses of widows, making long prayers: therefore you shall receive the greater judgment.

15 Woe to you Scribes and Pharisees, hypocrites: because you go round about sea and land to make one proselyte: and when he is made, you make him the child of hell two-fold more than yourselves.

16 Woe to you blind guides, who say: Whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple, is a debtor.

17 Ye foolish and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, he is a debtor.

19 Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

* Mal. i. 6.—^b Luke xiv. 11, and xviii. 14.—^c Mark xii. 40; Luke xx. 47.

VER. 9, 10. *Call none your father . . . Neither be ye called masters, &c.* The meaning is, that our Father in heaven is incomparably more to be regarded than any father upon earth: and no master to be followed, who would lead us away from Christ. But this does not hinder but that we are by the law of God to have a due respect both for our parents and spiritual fathers, (1 Cor. iv. 15,) and for our masters and teachers. Ch.

VER. 13. *You shut the kingdom of heaven.* This is here taken for eternal happiness, which can be obtained only by faith in Christ, since he calls himself the gate. S. John, chap. x.—Now the Pharisees, by refusing to believe in him, and conspiring against him, deterred those who would otherwise have believed in Christ, from professing his name and following his doctrines, and thus shut the gate of heaven against them. Nic. de Lyra.

VER. 14. *You devour the houses of widows.* Here our blessed Saviour severely reprimands the hypocrisy and other vices of the Scribes and Pharisees, a little before his death, to make them enter into themselves, and to hinder them from seducing others. Wi.—The Pharisees, by every means in their power, endeavoured to persuade the widows of the poor to make vows or offerings for the temple, by which they themselves became rich, and thus they *devoured the houses of widows*. Nic. de Lyra.—Whoever is a perpetrator of evil, deserves heavy chastisements; but the man who commits wickedness under the cloak of religion, is deserving of still more severe punishment. Origen.—The same is said of fasting, alms, prayers. Matt. vi.

VER. 15. Because whilst a Gentile he sinned without a perfect knowledge of the evil, and was not then a two-fold child of hell; but after his conversion, seeing the vices of his masters, and perceiving that they acted in direct opposition to the doctrines they taught, he returns to the vomit, and renders himself a prevaricator, by adoring the idols he formerly left, and sells his soul doubly to the devil. S. Chrys.

VER. 16. *Woe to you blind guides.* Avarice seems to have been the chief motive of the Pharisees in teaching this doctrine, since they taught that those who swore by the temple were guilty of no sin, nor under any obligation at all; whereas they who swore by the gold of the temple, were bound to pay a certain sum of money to the priests, by which they themselves were enriched. Nic. de Lyra—*Whosoever shall swear by the temple, it is nothing, &c.* To understand this obscure place, we may take notice, that a good part of what was offered on the altar, and given to the treasury of the temple, fell to the share of the Jewish priests; and therefore it was not their interest to have such promises, or oaths, dispensed with. This made them teach the people, that if any one had made a promissory oath or vow to give their money or goods to the temple, or to the altar itself, as it is said ver. 18, such oaths or promises were not obligatory, or might easily be dispensed with. But if any one had sworn or vowed to give any thing to the treasury of the temple, or to join it to the offerings to be made on the altar, then such oaths and promises, which turned to their profit, were by all means to be kept.

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things that are upon it:

21 And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it.

22 And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon

23 *Woe to you Scribes and Pharisees, hypocrites who pay tithe of mint, and anise, and cummin, and have let alone the weightier things of the law, judgment, and mercy, and faith. These things you ought to have done, and not to leave those others undone.

24 Blind guides, who strain out a gnat, and swallow a camel.

25 Woe to you Scribes and Pharisees, hypocrites: because you make clean the outside of the cup, and of the dish: but within you are full of extortion and uncleanness.

26 Thou blind Pharisee, first make clean the inside of the cup, and of the dish, that the outside may become clean.

27 Woe to you Scribes and Pharisees, hypocrites: because you are like to whitened sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness.

28 So you also outwardly, indeed, appear to men just: but within, you are full of hypocrisy and iniquity.

29 Woe to you Scribes and Pharisees, hypocrites, who build the sepulchres of the prophets, and adorn the monuments of the just,

* Luke xi. 42.—^c Mic. vi. 8; Zac. vii. 9.

VER. 19. *Sanctifieth.* The altar is sanctified by our Lord's body thereon. Theophylactus, the close follower of S. Chrysostom, writeth thus upon this text: "In the old law, Christ will not allow the gift to be greater than the altar; but with us the altar is sanctified by the gift: for the bread, by the Divine grace, is converted into our Lord's body, and therefore is the altar sanctified by it."

VER. 23. *You . . . who pay tithe, &c.* The tithes of these small things are not found in the law. Nor yet doth Christ blame them so much for this, as for neglecting more weighty matters, and tells them by a proverb, *that they strain out a gnat, and swallow a camel.* Wi.—The Pharisees pretended the greatest exactitude even in the smallest commands of the law, when the observance of them could impress the people with a favourable idea of their sanctity; whereas they omitted the more essential precepts of the law, when it did not procure them the praise of men. Nic. de Lyra.

VER. 25. *Woe to you.* Jesus Christ here condemns, in forcible language, the principal vices of the Pharisees, viz. their hypocrisy, false devotion, boundless ambition, insatiable avarice, false zeal, and ignorance in deciding upon cases of conscience. S. Luke represents our Saviour as saying this to the Pharisees at dinner (chap. xi.); so that Christ must either have repeated these things at different times; or S. Matthew, according to custom, must have added them to other words of our Saviour, which, though spoken on another occasion, had some connexion with the same subject.

VER. 26. *Thou blind Pharisee.* The vices of the Scribes and Pharisees are not unfrequently to be found in Christians. The genuine characters of the pharisaical and hypocritical spirit, are: 1. to be punctiliously exact in trifles; 2. to be fond of distinction and esteem; 3. to be content with external piety; 4. to entertain a high opinion of ourselves, and to be impatient of reproof; 5. to be harsh to others, and ready to impose on them what we do not observe ourselves. Sins abundantly sufficient to rob us of every good, and to leave our house quite desolate! not less so than the temple and city of Jerusalem!

VER. 27. *Whited sepulchres.* The Jews, lest they should be defiled with touching the sepulchres, whitened them on the outside, in order to distinguish them. But this exterior whiteness, covering interior corruption, was a genuine picture of the pharisaical character. But these men, says S. Gregory, can have no excuse before the severe judge at the last day; for, whilst they show to the view of mankind so beautiful an appearance of virtue, by their very hypocrisy they demonstrate that they are not ignorant how to live well. Moral. 26.

VER. 29. *Build the sepulchres, &c.* This is not blamed, as if it were in itself evil to build or adorn the monuments of the prophets: but the hypocrisy of the Pharisees is here taxed; who, whilst they pretended to honour the memory of the prophets, were persecuting even unto death the Lord of the prophets. Ch.—Jesus Christ foresaw that they would shortly accomplish the wickedness of their fathers in shedding his blood, as their fathers did the blood of the prophets. Hilas.—And although they seemed to honour the prophets, and to abhor the murder of

30 And say: If we had been in the days of our fathers, we would not have been partakers with them, in the blood of the prophets.

31 Wherefore you are witnesses against yourselves, that you are the sons of them who killed the prophets.

32 Fill ye up then the measure of your fathers.

33 * You serpents, generation of vipers, how will you escape the judgment of hell?

34 Therefore, behold, I send to you prophets and wise men, and Scribes: and some of them you will put to death, and crucify, and some you will scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the just blood, that hath been shed upon the earth, ^bfrom the blood of Abel ^ceven unto the blood of ^dZacharias, the son of Barachias, whom you killed between the temple and the altar.

36 Amen, I say to you, all these things shall come upon this generation.

37 ^eO Jerusalem, Jerusalem, thou that killst the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen

^a Supra, ill. 7.—^b Gen. iv. 8; Heb. xi. 4.—^c 2 Par. xxiv. 22.—^d Luke xiii. 34.

the just, it was merely that in their persecution of Jesus Christ he might appear to the people neither a prophet, nor just. M.

VER. 35. *From the blood of Abel, &c.* Not that the Jews, to whom Christ spoke, should be punished for crimes which they themselves did not commit, nor be more severely punished than they themselves deserved; but he speaks of the Jewish people, which, by putting to death their Messias, should shortly fill up the number of their sins; so that God would destroy their whole nation, as if the blood of Abel, and of the prophets unjustly murdered, came upon them at once. See Maldonat.—*Of Zacharias, the son of Barachias.* Some think this was Zachary, numbered among the lesser prophets, whose father's name was Barachias; but we do not read of his being murdered in this manner. The more common opinion is, that here is meant Zachary, who, preaching to the people, (2 Par. xxiv. 20,) was stoned to death in the very place where Christ was now speaking. But there he is called the *son of Joiada*, and not of *Barachias*. Some conjecture his father might have had both names; and S. Jerom tells us, that in an ancient copy of S. Matthew, called the *Gospel of the Nazarenes*, he found this Zacharias, of whom our Saviour speaks, called the son of Joiada. Wi.—Others suppose that he was the eleventh of the twelve prophets; but it is not mentioned that he was slain between the temple and the altar. S. Jerom.—*That upon you may come, &c.* Not that they should suffer more than their own sins richly deserved; but that the justice of God should now fall upon them with such a final vengeance once for all, as might comprise all the different kinds of judgments and punishments, that had at any time before been inflicted for the shedding of just blood. Ch.

VER. 36. *Amen, I say to you.* More severe punishments were inflicted on these Jews, on account of their more grievous and heinous transgressions; for nothing had been able to recall them from their wickedness. S. Chrys. Hom. 73.

VER. 37. *And thou wouldest not.* Three truths may be gathered from these words of our Saviour: 1. They who perish, perish by their own fault, because they refuse to listen to the voice of God calling them to salvation; 2. that man's will is free, and that it is an error in man to lay all his wickedness to the charge of God, or of blind chance; for God justly attributes the reprobation of man to his own perverse will, which often opposes that of God, and brings destruction on itself; 3. how necessary it is for man to subject his will to that of the Almighty, and ever to say with our Saviour, *Nevertheless, not my will, but thine be done.* Salmeron.

VER. 39. *Till you say, Blessed is he that cometh.* Hereafter you shall own me or your Messias, and the world's Redeemer, at least at the day of judgment. Wi.

* V. 5. *Phylacteria, φυλακτήρια.* Conservatoria, or preservatoria. See S. Jerom on this place, p. 188, and S. Chrys. hom. 72, in Matt.

+ V. 35. In Evangelio quo utuntur Nazareni, pro filio Barachiæ, filium Joiadæ, reperimus scriptum.

CHAP. XXIV. VER. 1. After the fatigues of preaching and teaching, Jesus towards evening left the temple, as it is in the Greek, *ἐπορεύετο ἀπὸ τοῦ ἱεροῦ*, and went towards Mount Olivet, where he was accustomed to spend his nights, as we learn from S. Luke, chap. xxi. ver. penult. Jans.—*His disciples came to show him the buildings,* not moved by curiosity, for they had seen them frequently before, but by pity; because he had on a former occasion, and only just before in Jerusalem, threatened the destruction of the temple and city, hoping that the splendour and magnificence of so fine a structure, consecrated to God, might alter his determination, as S. Hilarius observes. But the anger of God, provoked by sins, is not to be appeased with stones and buildings. He therefore answered them: (Jans.)

gathereth her chickens under her wings, and thou wouldest not?

38 Behold, your house shall be left to you desolate.

39 For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord.

CHAP. XXIV.

Christ foretells the destruction of the temple: with the signs that shall come before it, and before the last judgment. We must always watch.

AND ^eJesus being come out of the temple went away. And his disciples came to show him the buildings of the temple.

2 And he answering, said to them: Do you see all these things? Amen, I say to you, 'there shall not be left here a stone upon a stone that shall not be thrown down.

3 And as he was sitting on Mount Olivet, the disciples came to him privately, saying: Tell us, when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?

4 And Jesus answering, said to them: ^fTake heed that no man seduce you:

* A. D. 33. Mark xiii. 1; Luke xxi. 5.—^f Luke xix. 44.—^g Ephes. v. 6; Colos. ii. 18.

VER. 2. *Do you see all these things?* Examine again and again all this magnificence, that the sentence of Heaven may appear more striking.—*A stone upon a stone.* We need not look on this as an hyperbole. The temple was burnt by the Romans, and afterwards even ploughed up. See S. Greg. Naz. Orat. 2, cont. Julianum; Theodoret, l. 3, Histor. c. 20, &c. Wi.—Julian the Apostate, wishing to falsify the predictions of Daniel and of Jesus Christ, attempted to rebuild the temple. For this purpose, he assembled the chief among the Jews, and asking them why they neglected the prescribed sacrifices, was answered, that they could not offer any where else but in the temple of Jerusalem. Upon this he ordered them to repair to Jerusalem, to rebuild their temple, and restore their ancient worship, promising them his concurrence in carrying on the work. This filled the Jews with inexpressible joy. Hence flocking to Jerusalem, they began with scorn and triumph to insult over the Christians. Contributions came in from all parts. The Jewish women stripped themselves of their most costly ornaments. The emperor opened his treasures to furnish every thing necessary for the building. The most able workmen were convened from all parts; persons of the greatest distinction were appointed to direct the work; and the emperor's friend, Alipius, was set over the whole, with orders to carry on the work without ceasing, and to spare no expense. All materials were laid in to an immense quantity. The Jews of both sexes bore a share in the labour; the women helping to dig the ground, and carry away the rubbish in their aprons and gowns. It is even said that the Jews appointed some pick-axes, spades, and baskets, to be made of silver, for the honour of the work. Till this time the foundations and some ruins of the walls had remained, as appears from S. Cyril, in his Catechism, 15, n. 15, and Euseb. Dem. Evang. l. 8, p. 406. These ruins the Jews first demolished with their own hands, thus concurring to the accomplishment of our Saviour's prediction. They next began to dig the new foundations, in which many thousands were employed. But what they had thrown up in the day, was, by repeated earthquakes, the night following cast back again into the trench. When Alipius the next day was earnestly pressing on the work, with the assistance of the governor of the province, there issued, says Ammianus Marcellinus, such horrible balls of fire out of the earth near the foundations, as to render the place inaccessible from time to time to the scorched workmen. And the victorious element continuing in this manner obstinately bent, as it were, to drive them to a distance, Alipius thought proper to abandon, though reluctantly, the enterprise. This great event happened in the beginning of the year 363, and with many very astonishing circumstances is recorded both by Jews and Christians. See the proofs, and a much fuller account of this astonishing event, which all the ancient Fathers describe as indubitable, in Alban Butler's Life of S. Cyril of Jerusalem, March 18th. Thus they so completely destroyed whatever remained of the ancient temple, that there was not left one stone upon another; nor were they permitted by Heaven even to begin the new one. Maldonatus.

VER. 4. *And Jesus answering.* Various are the interpretations given here. Some will have it refer to the destruction of Jerusalem, which took place A. D. 70; and others, to the end of the world. That of S. Chrys. seems to be very conformable to the context, and is followed by many. He explains all, to the 23rd verse exclusively, of what shall precede the destruction of Jerusalem; nor is there any circumstance which cannot easily be referred to that event, as will appear from a careful and attentive observation of the history of the Jews, and of the Church at that time, in the writings of Josephus and Eusebius. Even the preaching of the gospel to the whole world, which seems to favour the contrary explanation, is by the same Father said to have taken place before the destruction of Jerusalem. The verses subsequent to the 22nd, are explained by S. Chrys. of the second coming of Christ, previous to the general judgment. Jans.—Such as were

5 For many will come in my name, saying, I am Christ: and they will seduce many.

6 And you shall hear of wars, and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom, and there shall be pestilences, and famines, and earthquakes in places.

8 Now all these are the beginnings of sorrows.

9 *Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name's sake.

10 And then shall many be scandalized, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall seduce many.

12 And because iniquity hath abounded, the charity of many shall grow cold.

13 But he that shall persevere to the end, he shall be saved.

14 And this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come.

* Supra, x. 17; Luke xxi. 12; John xv. 20, and xvi. 2.—^b Mark xiii. 14; Luke xxi. 20.

for a more particular explanation of every thing preceding the 23rd verse, how it applies to the Jews, may consult the concordance of Jansenius.

VER. 5. *For many will come.* One of these was Simon Magus, who in the *Acts* (chap. viii. 10) is mentioned as calling himself the power of God; hence the apostle S. John (1 Ep. ii. 18) says, *And as you have heard that Antichrist cometh, even now there are become many Antichrists.* By Antichrists I understand heretics, who, under the name of Christ, teach doctrines different from Christ; neither is there any reason for us to be surprised, if many be seduced, since our Lord declares that many will be seduced. S. Jerom.

VER. 6. *Shall hear of wars.* Most authors understand this *second sign* of the Jewish wars which preceded the ruin of Jerusalem; others, of the wars of Antichrist, previous to the end of the world. Both are very probable. The first is proved from history, and from the events; the latter, from what we learn from the *Apocalypse*, will certainly happen. M.

VER. 9. *Then shall they deliver you up, &c.* The *fourth sign* shall be the persecution raised against the Church, which will be two-fold; it will regard both body and soul. See Luke xxi. 12; Mark xiii. 9. All this happened to the apostles previously to the siege of Jerusalem, as well as to the martyrs in subsequent times. A similar persecution, attended probably with additional severity, will most probably be the lot of the faithful during the reign of Antichrist. The calamities, bloodshed, and utter ruin which took place at the destruction of the city and temple of Jerusalem, are a figure of the still more dreadful calamities, bloodshed, and ruin to be expected towards the end of the world; and which should be frequently present to our minds. The last chapter of the *Apocalypse*, which is the last communication of the Divine will to man, is deserving our frequent and very attentive perusal. In it Jesus Christ, by his repeated warnings, wishes to awaken us to a sense of that day of general retribution, saying: *Surely I come quickly: behold I come quickly: ana my reward is with me, to render to every man according to his works.* (Behold the merit of good works proceeding from faith and charity.) With what earnestness have the servants of God, in every age, prayed with S. John (ibid): *Come, Lord Jesus; come, put a final end to the reign of sin and satan; come, admit thy elect, who have been purified in the waters of the great persecution, and in the blood of the Lamb, to thy heavenly bosom; to that happy sanctuary and asylum, where no hunger or thirst, no scorching heat of the sun, no fiery temptation will any more reach or molest them; where the sigh and the groan will not be heard; where all tears will be wiped away from every eye, and where they will be inebriated at the torrent of immortal delights, and will see and enjoy the Lord Jesus, without any apprehension of offending him, for ever and ever.* A.

VER. 11. *And many false prophets shall rise, like unto those lying teachers mentioned by S. Peter, (2 Ep. ii. 1,) who shall bring in sects of perdition, (i. e. heresies destructive of salvation,) bringing upon themselves swift destruction.*

VER. 12. *And because iniquity hath (literally shall) abounded, shall arrive at its height, the charity of many, carried away by the force of bad example, will grow cold; and scarcely, even among Christians, will a person be found willing to assist Christians, lest he may be known for a Christian. Of this we have an example, 2 Tim. iv. 16, *At my first answer, no man stood with me, but all forsook me: may it not be laid to their charge; but the Lord stood by me, and strengthened me.* Maldonatus.*

VER. 13. *But he that shall persevere to the end, in the midst of this trying and afflicting scene, in faith and charity, (or, as it is in the Greek, he that shall preserve his patience to the end. ὁ ἀνοεῖνας, proof against heresies persecutions,*

15 ^bWhen therefore you shall see the abomination of desolation, which was spoken of by ^cDaniel, the prophet, standing in the holy place: he that readeth, let him understand.

16 Then let those that are in Judea flee to the mountains:

17 And he that is on the house top, let him not come down to take any thing out of his house:

18 And he that is in the field, let him not go back to take his coat.

19 And woe to them that are with child, and that give suck in those days.

20 But pray that your flight be not in the winter, or on the ^dsabbath.

21 For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.

22 And unless those days had been shortened, there should no flesh be saved: but for the sake of the elect, those days shall be shortened.

23 *Then if any man shall say to you: *Lo, here is Christ, or there: do not believe him.*

24 For there shall arise false Christs, and false prophets,

* Dan. ix. 27.—^d Acts i. 12.—Mark xiii. 21; Luke xvii. 23.

hatreds, or scandals,) shall be saved. To perseverance alone this promise is made; for, non quæruntur in Christianis initia sed finis. Tert.

VER. 14. *This gospel . . . shall be preached in the whole world, to serve as a testimony to all nations, of the solicitude of Heaven in having the doctrine of salvation announced to them.* This then is a *fifth sign*, and not till then shall the consummation come.—*And then shall the consummation come.* The end of the world, says S. Jerom. The destruction of Jerusalem, say S. Chrys. and others. Wi.—If the final destruction of Jerusalem be here meant, the gospel had been preached throughout the major part of the then known world. See Rom. x., and Col. i. 6, 23. If the end of the world, there is the greatest probability that the true faith will have been announced to every part of the globe before that period.

VER. 15. *The abomination of desolation* was first partly fulfilled by divers profanations of the temple, as when the image of Caesar was set up in the temple by Pilate, or Adrian's statue in the holy of holies, and when the sacrifices were taken away; but will be more completely fulfilled by Antichrist and his precursors, when they shall attempt to abolish the holy mass. S. Hypollitus, in his treatise de Anti-Christo, mentioned by Eusebius, S. Jerom, and Photius, thus writeth: “The churches shall lament with great lamentations, because there shall neither be made oblations, nor incense, nor worship grateful to God. . . In those days the liturgy (or mass) shall be neglected, the psalmody shall cease, the reciting of Scripture shall not be heard.”—The prophet Daniel (xii. 11) calculates the reign of Antichrist, *from the time that the daily sacrifice shall be taken away*; which, by able commentators, is understood of the sacrifice of the mass, which Antichrist will endeavour to suppress.—*The abomination of desolation*, or the abominable desolation. Instead of these words, we read in S. Luke, (xxi. 20,) *When you shall see Jerusalem surrounded by an army.* Christ said both the one and the other. But the words in S. Luke seem rather to give us a sign of the ruin of Jerusalem, than of the end of the world.—*Spoken of by Daniel, the prophet.* The sense is, when you shall see that very prophecy of Daniel literally fulfilled hereafter. What follows in the prophecy of Daniel confirms this exposition; when the prophet adds, that the *desolation shall continue to the end*; that the Jews from that time shall be *no more the people of God, for denying their Messiah*; and that they shall *put the Christ to death.* But what then was this desolation, which, by the following verse, was to be a sign to the Christians to *fly out of Judea?* Some expound it of the heathen Roman army, approaching and investing Jerusalem, called the *holy city.* Others understand the profanation of the temple, made by the Jews themselves, a little before the siege under Vespasian; when in the civil dissensions, those called the *Zealots* had possessed themselves of the temple, and placed their warlike engines upon the pinnacles; and a part, at least, of the temple was defiled with the dead bodies of those killed there. It was at that time that the Christians, according to Christ's admonition, left Jerusalem and Judea, and fled to Pella, beyond the river Jordan. See Euseb. i. 3, Hist. c. 5. Wi.

VER. 16. *Then let those.* It is well known that this prophecy was verified to the letter, in the destruction of Jerusalem. For, as the Roman army advanced, all the Christians who were in the province, forewarned by Divine admonition, retired to a distance, and crossing the Jordan, took refuge in the city of Pella, situated in Traconitis, and became subjects of king Agrippa, who was in amity with the Romans. Renigius.

VER. 20. *In the winter: an inconvenient season for flying away.—Or on the sabbath,* when it was lawful to travel only about a mile. Wi.—Pray to God that you may be enabled to escape these evils, and that there may be no impediment to your flight. Estius in dif. loca.

and shall show great signs and wonders, insomuch as to deceive (if it were possible) even the elect.

25 Behold, I have told it to you beforehand.

26 If therefore they shall say to you: Behold he is in the desert: go ye not out: Behold *he is* in the closets, believe it not.

27 For as the lightning cometh out of the east, and appeareth even unto the west: so shall also the coming of the Son of man be.

28 ^aWheresoever the body shall be, there shall the eagles also be gathered together.

29 ^bAnd immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn: ^cand they shall see the Son of man coming in the clouds of heaven with great power and majesty.

31 ^dAnd he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect, from the four winds, from the farthest parts of the heavens to the utmost bounds of them.

32 Now learn a parable from the fig-tree: when its branch is now tender, and the leaves come forth, you know that summer is nigh.

33 So also you, when you shall see all these things, know that it is near, *even* at the doors.

^a Luke xvii. 37.—^b Isa. xiii. 10; Ezecl. xxxii. 7; Joel ii. 10, and iii. 15; Mark xiii. 24; Luke xxi. 25.—^c Apoc. i. 7.

VER. 26. *Behold he is in the desert.* This prediction of *false Christs* may be understood before the destruction of Jerusalem, but chiefly before the end of the world. Wi.

VER. 28. *Wheresoever the body, &c.* This seems to have been a proverb or common saying among the Jews. Several of the ancient interpreters, by this *body*, understand Christ himself, who died for us; and they tell us, that at his second coming the angels and saints, like eagles, with incredible swiftness, will join him at the place of judgment. Wi.

VER. 29. *The sun shall be darkened, &c.* These seem to be the dreadful signs that shall forerun the day of judgment.—*The stars shall fall*, not literally, but shall give no light. Wi.

VER. 30. *The sign of the Son of man, &c.* The Fathers generally expound this of the cross of Christ, that shall be seen in the air. Wi.—This sign is the cross much more resplendent than the sun itself. Therefore the sun hides its diminished head, whilst the cross appears in glory; because the great standard of the cross excels in brightness all the resplendent rays that dart from the meridian sun. S. Chry. Hom. 77.

VER. 34. *This generation; i. e. the nation of the Jews shall not cease to exist, until all these things shall be accomplished:* thus we see the nation of the Jews still continue, and will certainly continue to the end of the world. T.—*Then the cross, which has been a scandal to the Jew, and a stumblingblock to the Gentle, shall appear in the heavens, for the consolation of the good Christian.* Hoc signum crucis erit in celo, cum Dominus ad judicandum venerit.—*If it be to be understood of the destruction of Jerusalem, the sense may be, this race of men now living; if of the last day of judgment, this generation of the faithful, saith Theophylactus, shall be continued; i. e. the Church of Christ, to the end of the world.* Wi.—*By generation, our Saviour does not mean the people that were in existence at that time, but the faithful of his Church; thus says the Psalmist, This is the generation of them that seek the Lord.* Psal. xxiii. 6. S. Chry. Hom. 77.

VER. 35. *Shall pass away:* because they shall be changed at the end of the world into a new heaven and new earth. Ch.

VER. 36. *No one knoweth . . . but the Father alone.* The words in S. Mark (xiii. 32) are still harder; *neither the angels, nor the Son, but the Father.* The Arians objected this place, to show that Christ, being ignorant of the day of judgment, could not be truly God. By the same words, *no one knoweth, but the Father alone*, (as they expound them,) the Holy Ghost must be excluded from being the true God. It is the common answer of the Fathers, that Christ here speaks to his disciples, only as he was the ambassador of his Father; and so he is only to know what he is to make known to men. He is said not to know, says S. Aug., [§] what he will not make others know, or what he will not reveal to them. Wi.—By this Jesus Christ wished to suppress the curiosity of his disciples.

VER. 37, 38. *And as it was.* The same shall take place at the coming of the

34 Amen, I say to you, this generation shall not pass till all these things be done.

35 ^eHeaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour no one knoweth, no not the angels of heaven, but the Father alone.

37 ^fAnd as it was in the days of Noe, so shall also the coming of the Son of man be.

38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And they knew not till the flood came, and took them all away: so shall also the coming of the Son of man be.

40 Then shall two be in the field: the one shall be taken, and the other shall be left.

41 Two women shall be grinding at the mill: the one shall be taken, and the other shall be left.

42 Watch ye, therefore, because you know not at what hour your Lord will come.

43 But this know ye, ^gthat if the master of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open.

44 Wherefore be you also ready, because at what hour you know not, the Son of man will come.

45 Who, thinkest thou, is a faithful and wise servant, whom his lord hath set over his family, to give them meat in season?

^d 1 Cor. xv. 52; 1 Thess. iv. 15.—^e Mark xiii. 31.—^f Gen. vii. 7; Luke xvi. 26.

^g Mark xiii. 35; Luke xii. 39.

Son of man at the last day, as at the general deluge. For, as then they indulged their appetites, unmindful of the fate that was attending them, *γαμοῦντες καὶ ἐγκαμιζόντες*, marrying and giving in marriage, solely occupied with the concerns of this life, and indifferent to those of the next; so shall it be at the end of the world. They are not here accused of gross sins, but of a supine security of their salvation, as is evident from what follows. Jans.

VER. 39. *And they thought not of the deluge, though preached and predicted by Noe,* (which rendered their ignorance and incredulity inexcusable,) till it came and swept them all away. So shall it be at the coming of the Son of man. S. Luke adds, (chap. xvii. 28,) *likewise as it was in the days of Lot;* they shall be eating and drinking, buying and selling, planting and building, i. e. totally immersed in worldly pursuits. Hence the apostle; *when they shall say peace, viz. from past evils, and security, viz. from future, then shall destruction come upon them on a sudden.*

VER. 40. Then of two men, who shall think of nothing less than of going to appear before God, one shall be taken to be placed among the number of the elect, and the other shall be left condemned to eternal fire with the damned, on account of his crimes. V.

VER. 41. *Two women.* Slaves of both sexes were employed in grinding corn. Of these, one shall be carried up to heaven by angels, the other shall be left a prey to devils, on account of her bad life. V.—In many ancient MSS. both Greek and Latin, what we read in S. Luke, (xvii. 34,) of *two men in the same bed, one shall be taken, and the other shall be left*, is here added.

VER. 42. *Watch ye, therefore.* That men might not be attentive for a time only, but preserve a continual diligence, the Almighty conceals from them the hour of their dissolution: they ought therefore to be ever expecting it, and ever watchful. But to the eternal infamy of Christians be it said, much more diligence is used by the worldly wise for the preservation of their wealth, than by the former for the salvation of their immortal souls. Though they are fully aware that the Lord will come, and like a thief in the night, when they least expect him, they do not persevere watching, nor guard against the irreparable misfortune of quitting the present life without previous preparation. Therefore will the day come to the destruction of such as are reposed in sleep. S. Chrys. hom. 78, on S. Matt.

[•] V. 15. *Abomination desolationis, βδελυγμα τῆς ἱσημόστεως.* The same words are in the Sept. Dan. ix. See S. Jerom on this place, and S. Chrys. hom. 76, and 77, in Matt.

[†] V. 28. *Corpus;* in most Greek copies, *πτῶμα*, cadaver. See again S. Jerom and S. Chrys. Hom. 77, p. 492.

[‡] V. 34. *Generatio haec.* Theophylact, *ἡ γένεα τῶν χριστιανῶν.*

[§] V. 36. S. Aug. l. 83, QQ. quæst. 60, tom. 6, p. 33. Ed. Ben. dicitur nescire filius, quia facit nescire homines, i. e. non prodit eis, quod inutiliter scirent. See the same, S. Aug. l. 1, de Trin. c. 12, tom. 8, p. 764 and 765, and lib. de Gen. cont. Manich. c. 22, p. 659, tom. 1.

46 *Blessed is that servant, whom, when his lord shall come, he shall find so doing.

47 Amen, I say to you, he shall set him over all his goods.

48 But if that evil servant shall say in his heart: My lord is long a coming:

49 And shall begin to strike his fellow-servants, and shall eat, and drink with drunkards:

50 The lord of that servant shall come, in a day that he expecteth not, and in an hour that he knoweth not:

51 And shall separate him, and appoint his portion with the hypocrites. *There shall be weeping and gnashing of teeth.

CHAP. XXV.

The parable of the ten virgins, and of the talents: the description of the last judgment.

THEN shall the kingdom of heaven be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride.

2 Now five of them were foolish, and five were wise.

3 But the five foolish, having taken their lamps, took no oil with them:

4 But the wise took oil in their vessels, with the lamps.

5 And while the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him.

7 Then all those virgins arose and trimmed their lamps.

* Apoc. xvi. 15.—^b Supra, xiii. 42; Infra, xxv. 30.

CHAP. XXV. VER. 1. *Ten virgins.* By these are signified all mankind. By the *bridegroom*, Christ; by the *bride*, the Church; by *oil*, grace and charity. Wi.—The kingdom of heaven is not unfrequently compared to the Church militant; which, as it is composed of both just and wicked, reprobate and elect, is deservedly compared to five wise and five foolish virgins: the wise constantly aspiring after their blessed country; the foolish, with all their fasts and austerities, wishing to procure nothing more than the empty esteem of men. S. Gregory.—*Went out to meet the bridegroom and the bride;* in the Greek, it is simply, *before the bridegroom.* The custom among the Jews was, that the bridegroom should go to fetch his spouse, and conduct her with solemnity to his house. V.—The young women of the vicinity, in order to do her honour, went to meet her with lighted lamps.

VER. 4. *But the wise took oil.* Under this parable, we have the state of all Christians in their mortal pilgrimage justly delineated. The wise took oil in their lamps, the necessary qualifications of grace and charity, joined with Divine faith, and an additional supply of oil in their vessels; i. e. they laid up in store for themselves a solid foundation of good works. S. Gregory teaches, that by the *lamps*, faith is meant; and by the *light*, good works. Hence he concludes that the bad, although they have lamps, i. e. faith, no less than the good, shall be excluded; because their lamps are out, i. e. their faith is dead, without charity and good works to enlighten them. Hom. 12.—S. Augustin also declares, that these lighted lamps are good works, viz. works of mercy and good conversation, which shine forth before men. Ep. 120, c. 33.—And, that this oil is a right inward intention, directing all our works to the greater glory of God, and not to the praise of ourselves in the sight of men. Idem. ibid.

VER. 5. *And while the bridegroom (Jesus Christ) tarried, i. e. delayed his coming, and thus protracted the time of repentance, they all slumbered and slept; viz. they all died.*

VER. 6. *There was a cry.* So shall we all have to rise again at the sound of the last trumpet, to meet our Judge, either like the wise virgins, who, having their oil ready, and their lamps trimmed and burning, soon prepare themselves to give in their accounts to their Lord; or, like the foolish, who, having made no provision of the oil of good works, are compelled to seek it at the time they are to be judged. S. Augustin.

VER. 8. *For our lamps are gone out.* Thus too many, trusting to their faith alone, and leading a tepid, indifferent life, are negligent in preparing themselves by good works for the coming of the Bridegroom. But when they perceive themselves called away from this life, to go and meet their Judge, they then begin to find their lamps extinguished, and to think of procuring for themselves the oil of good works, by bequeathing their effects to the poor. Though we ought not to despair of the salvation of these, still there is great room to fear; for a death-bed repentance is seldom sincere, more seldom or never perfect, and always uncertain. Jansenius.

VER. 10. *And the door was shut.* After the final day of judgment, there will

8 And the foolish said to the wise: Give us of your oil: for our lamps are gone out.

9 The wise answered, saying: Lest there be not enough for us and for you, go you rather to them that sell, and buy for yourselves.

10 Now while they went to buy, the bridegroom came and they who were ready, went in with him to the marriage, and the door was shut.

11 But at last came also the other virgins, saying: Lord, Lord, open to us.

12 But he answering, said: Amen, I say to you, I know you not.

13 *Watch ye, therefore, because ye know not the day nor the hour.

14 *For even as a man going into a far country, called his servants, and delivered to them his goods;

15 And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey.

16 And he that had received the five talents, went his way, and traded with the same, and gained other five.

17 And in like manner he that had received the two, gained other two.

18 But he that had received the one, going his way digged in the earth, and hid his lord's money.

19 But after a long time, the lord of those servants came, and reckoned with them.

20 And he that had received the five talents, coming, brought other five talents, saying: Lord, thou deliveredst

* A. D. 33. Mark xiii. 33.—^d Luke xix. 12.

be no room for prayers and good works. S. Jerom.—For, after having received those within its walls, who have put on in some degree the nature of the angels, the gate to the city of bliss is closed for ever. S. Aug.

VER. 13. *Watch ye.* S. Austin asks, how can we be always watching, it being necessary for each one to give himself sufficient time to sleep and rest from his many labours? He answers the question in these words: We may always keep watching in our hearts by faith, hope, charity, and all other good works. But when we awake, like the five wise virgins, we must arise and trim our lamps, by supplying them with the oil of good works. Then they will not go out, nor will the soothing oil of a good conscience be wanting to us. Then will the Bridegroom come and introduce us to his house, where we shall never need sleep or rest; nor will our lamps ever be in danger of going out. Whilst we are in this life, we labour; and our lamps, blown about by the winds of innumerable temptations, are always in danger of being extinguished; but soon their flame shall become more brilliant, and the temptations we have suffered here shall not diminish, but increase its lustre. S. Aug. Serm. 24.

VER. 14. But that the apostles and all men might learn how they ought to watch, and to prepare for the last day, he subjoins another instructive parable of the ten talents. It has a great affinity with that mentioned in S. Luke, xix. 11. But this last was spoken at a different time, place, and occasion. It differs also in some points.—*For even as a man, &c.* This passage is to be understood of our Divine Redeemer, who ascended to heaven encompassed by his human nature. The proper abode for the flesh is the earth; when, therefore, it is placed in the kingdom of God, it may be said to be gone into a far country. S. Gregory.

VER. 15. In the parable of the *talents*, the *master* is God, *talents*, graces, &c. Wi.—From this it appears, we can do no good of ourselves, but only by means of God's grace, though he requires our co-operation; since the servants could only make use of the talents given them to gain others. (A talent is £187 10s.) It is also worthy of remark, that both he who received five and he who received only two talents, received an equal reward of entering into the joy of our Lord; which shows, that only an account will be taken according to what we have received, and that however mean and despicable our abilities may be, we still have an equal facility with the most learned of entering heaven. Jans.

VER. 18. *He that had received the one.* The man who hid this one talent, represents all those who, having received any good quality, whether mental or corporal, employ it only on earthly things. S. Gregory.—Origen is also of the same sentiment: if you see any one, says he, who has received from God the gift of teaching and instructing others to salvation, yet will not exercise himself in this function, he buries his talent in the ground, like this unworthy servant, and must expect to receive the like reward.

VER. 19. *After a long time.* This represents the time that is to intervene between our Saviour's ascension and his last coming.

to me five talents ; behold I have gained other five over and above.

21 His lord said to him : Well done, thou good and faithful servant : because thou hast been faithful over a few things, I will set thee over many things : enter thou into the joy of thy lord.

22 And he also that had received the two talents came and said : Lord, thou deliveredst two talents to me : behold I have gained other two.

23 His lord said to him : Well done, thou good and faithful servant : because thou hast been faithful over a few things, I will set thee over many things : enter thou into the joy of thy lord.

24 But he that had received the one talent, came, and said : Lord, I know that thou art a hard man ; thou reapest where thou hast not sown, and gatherest where thou hast not strewed :

25 And being afraid, I went and hid thy talent in the earth : behold here thou hast that which is thine.

26 And his lord answering, said to him : Thou evil and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed.

27 Thou oughtest, therefore, to have committed my money to the bankers, and at my coming, I should have received my own with usury.

28 Take ye away, therefore, the talent from him, and give it him that hath ten talents.

29 ^aFor to every one that hath, shall be given, and he shall abound : but from him that hath not, that also which he seemeth to have shall be taken away.

30 And the unprofitable servant, cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

31 And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty :

32 And all the nations shall be gathered together before

^a Supra, xiii. 12; Mark iv. 25; Luke viii. 18, and xix. 26.—^b Isa. lviii. 7; Ezecl. xviii. 7, and 16.

VER. 20. *I have gained other five.* Free-will, aided by the grace of God, doth evidently merit as we see here.

VER. 24. *I know that thou art a hard man.* This is an insignificant part, that is, an ornament of the parable only ; as also when it is said, *I should have received mine with usury.* Ver. 27. Wi.—This seems to have been an adage levelled at avaricious men, who are never pleased but with what increases their hoards.

VER. 26. *Thou evil and slothful servant,* for thus calumniating thy master ; if I wish to reap where I have not sown, how ought you to fear my just indignation, if where I have sown I find nothing by your neglect to reap. Thus our Lord retorts the accusation upon the servant, as in Luke xix. 22, *Out of thy own mouth I judge thee, thou wicked servant.*

VER. 29. *To every one that hath, &c.* That is, who hath, so as to have made good use of, or to have improved, what was committed to his trust and management. See the notes Matt. xiii. 12. Wi.

VER. 30. *And the unprofitable servant.* Thus not only the rapacious, the unjust, and evil-doers, but also all those who neglect to do good, are punished with the greatest severity. Let Christians listen to these words, and while time will permit them, embrace the means of salvation. S. Chrys. Hom. 79.

VER. 34. *Shall the king say to them . . . on his right hand.* By setting forth to all the world the good works of his faithful servants, the Sovereign Judge silences the murmurs of the reprobate, who might otherwise object that they had it not in their power to do good. In the same manner, the conduct of the wise virgins was the condemnation of the foolish ones ; the diligence of the faithful servant, of the sloth and drunkenness of the idle one ; the zeal of the servants who multiplied the talents intrusted to them, of him that hid his talent in the ground ; and the fervour of the observers of the commandments, of the negligence and remissness of those who are ever transgressing them. S. Chrys. Hom. 80.—These works of mercy, says S. Austin, prevail towards life everlasting, and to the blotting out of former sins : in Psal. xlix.

VER. 35. *For I was hungry, &c.* We may take notice, that the wicked at the day of judgment are said to be condemned for having omitted to perform good works. Wi.—S. Austin, in his thirty-third sermon, brings a beautiful reason why

him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats :

33 And he shall set the sheep on his right hand but the goats on the left.

34 Then shall the king say to them that shall be on his right hand : Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world.

35 ^bFor I was hungry, and you gave me to eat : I was thirsty, and you gave me to drink : I was a stranger, and you took me in :

36 Naked, and you clothed me : ^csick, and you visited me : I was in prison, and you came to me.

37 Then shall the just answer him, saying : Lord, when did we see thee hungry, and fed thee : thirsty, and gave thee drink ?

38 And when did we see thee a stranger, and took thee in : or naked, and clothed thee ?

39 Or when did we see thee sick, or in prison, and came to thee ?

40 And the king answering, shall say to them : Amen. I say to you : as long as you did it to one of these, my least brethren, you did it to me.

41 Then shall he say to them also, that shall be on his left hand : ^dDepart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels.

42 For I was hungry, and you gave me not to eat I was thirsty, and you gave me not to drink :

43 I was a stranger, and you took me not in : naked and you clothed me not : sick, and in prison, and you did not visit me.

44 Then shall they also answer him, saying : Lord, when did we see thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee ?

45 Then shall he answer them, saying : Amen, I say to you : as long as you did it not to one of these least ones, neither did you do it to me.

^c Eccl. vii. 39.—^d Psal. vi. 9; Supra, vii. 23; Luke xiii. 27.

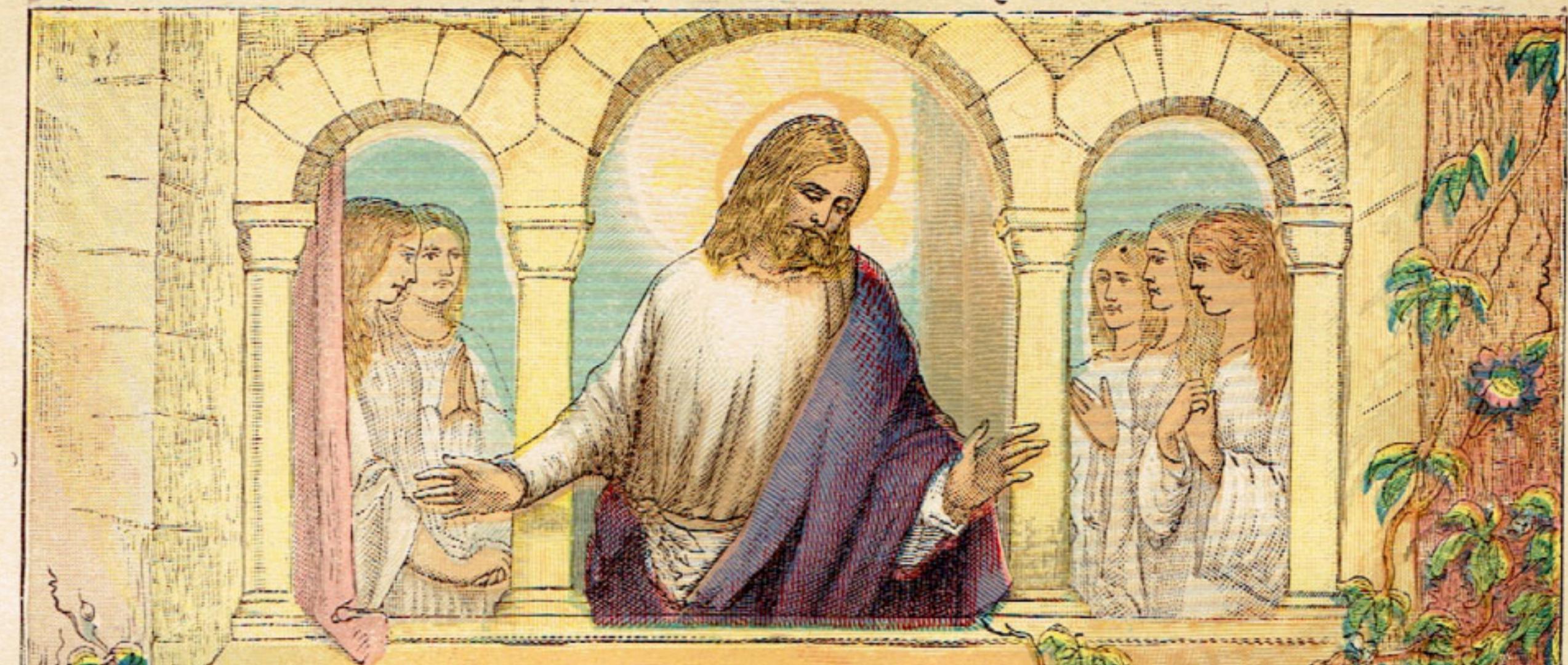
the kingdom of heaven is bestowed solely upon the works of mercy, and eternal damnation for the neglect of them ; viz. because, however just a man may be, still he has many failings to atone for, on account of which the kingdom of heaven might be justly denied him : but because he has shown mercy to his neighbours, he deserves in like manner to have mercy shown him. But the wicked not having shown mercy to their neighbours, nor redeemed their sins by alms-deeds, or the like, are thus delivered up to eternal damnation. Jans. Concord.

VER. 36. *And you visited me.* How easy are the things our Saviour requires at our hands ! He will not say at the day of judgment, “I was in prison, and you delivered me ; I was sick, and you healed me ; but only this, you visited me, you came to me.” S. Chrys. Hom. 80.—This seems particularly addressed to Christians engaged in the cares of the world, whose salvation principally depends on the practice of works of mercy.

VER. 40. *As long as you did it to one of these, my least brethren.* Can there be a more forcible motive to charity, than the assurance of revelation that the Son of God will accept all good offices done to the afflicted, as done to himself. This condescension on the part of Jesus Christ, will fill the elect with sentiments of profound admiration and astonishment.

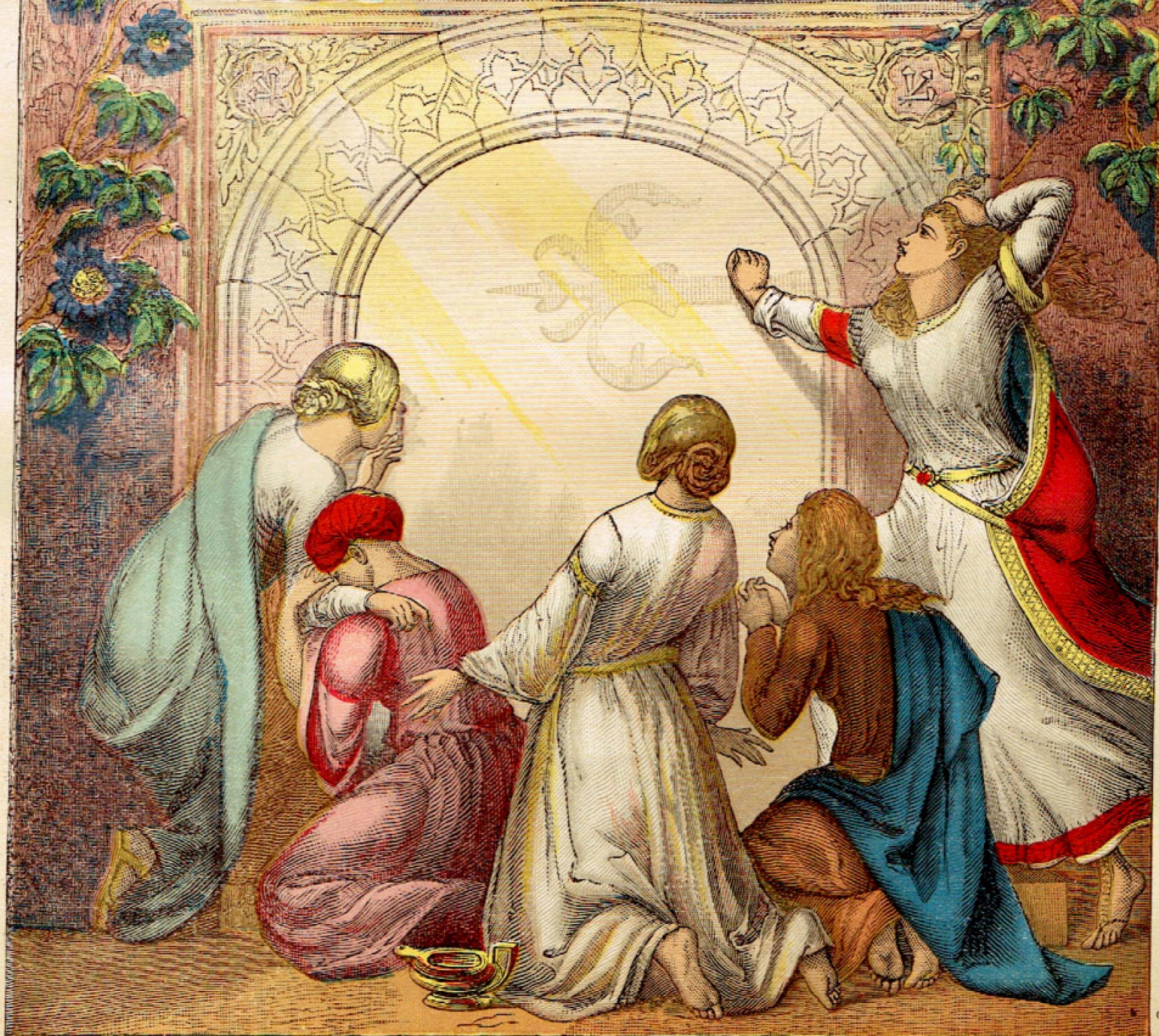
VER. 41. *Prepared for the devil.* When Christ invited the just to his heavenly kingdom, he calls it a kingdom prepared for them from the foundation of the world ; a kingdom of inexpressible happiness, which from all eternity he designed for those who he knew would faithfully serve him. But, when he pronounces the sentence of the reprobate, he speaks in a widely different manner. He calls it an everlasting fire, prepared not for them, but for the devils and wicked spirits, their accomplices. They have chosen to cast themselves into it ; they must therefore look upon themselves as the authors of all their miseries and sufferings. S. Chrys. Hom. 80.—The pain of loss is here expressed by *depart from me*, and the pain of sense by *eternal fire*. M. and Maldonatus.

VER. 42. *Gave me not.* Jesus Christ chargeth them not here with a want of faith, but with a want of good works. They certainly believed, but they attended not to good works ; as if a dead faith, i. e. a faith not working by charity, could bring them to heaven. S. Aug. de Fide et Oper. c. 15, et ad Dulcit. q. 2, ad 4.



But at last came also the other virgins, saying: Lord, Lord, open to us.

Cath.



46 *And these shall go into everlasting punishment: but the just, into life everlasting.

CHAP. XXVI.

The Jews conspire against Christ. He is anointed by Mary. The treason of Judas. The last supper. The prayer in the garden. The apprehension of our Lord: his treatment in the house of Caiphas.

AND it came to pass, when Jesus had ended all these words, he said to his disciples:

2 *You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified.

3 Then were gathered together the chief priests, and the ancients of the people, into the palace of the high priest, who was called Caiphas:

4 And they consulted together, that by subtilty they might apprehend Jesus, and put him to death.

5 But they said: Not on the festival day, lest there should be a tumult among the people.

6 And when Jesus was in Bethania, in the house of Simon, the leper,

7 There came to him a woman having an alabaster-box of precious ointment,^d and poured it on his head as he was at table.

* Dan. xii. 2; John v. 29.—^b A. D. 33.—^c Mark xiv. 1; Luke xxii. 1; John xii.—^d Mark xiv. 3;

VER. 46. *Everlasting punishment.* The rewards and torments of a future life are declared by Jesus Christ, who is truth itself, to be eternal. Let no one be found to argue hence against the goodness and mercy of God, for punishing sins committed in time with punishments that are eternal. For, 1. according to human laws, we see murder and other crimes punished by death, which is in some measure an eternal exclusion from society. 2. The will of the sinner is such, that he would sin eternally if he could; it is an eternal God, a God of infinite majesty, who is offended. He essentially hates sin; and as in hell there is no redemption, the sin eternally continuing, the hated God bears to sin must eternally continue, and with it eternal punishment. The doctrine of those who pretend, with Origen, to question the eternity of the duration of hell's torments; who can say with him, *video infernum quasi senescentem*, must encourage vice and embolden the sinner; for if the conviction of eternal torments is not capable to restrain his malice, the doctrine of temporal punishment would be a much less restraint. The present world would not be habitable, were there nothing for the wicked to apprehend after this life.

CHAP. XXVI. This second council of the Jews against Jesus, was held on the Wednesday, two days before the Passover; and because on this day Judas sold Christ, and the Jews decreed his death, the ancient custom, according to S. Austin, originated of fasting on Wednesdays (Ep. 36, tom. 3, p. 80): and the general custom of abstaining from flesh on Fridays, because on that day Jesus suffered death for our redemption.—In the notes on these two following chapters, I shall give all the chief circumstances related by the other evangelists, that the reader may have a fuller and more exact view of the history of Christ's sufferings and death. Wi.

VER. 2. *You know that after two days shall be the Pasch;** or the feast of the Pasch. The Protestants translate, *of the Passover.* The French all retain the same word in their language, *Pâque;* as the author of the Latin Vulg. and all other Greek versions have done. It is indeed an evident mistake, (as S. Aug. observed) to take *Pascha* for a Greek word. It is certain that the word *Pascha*, or *Pâche*, is from a Hebrew derivation, signifying a *passing by*, or *passing over*. Yet it must also be observed, that this same word *Pascha* has diverse and different significations: sometimes it is put for the *Paschal lamb*, that was sacrificed, as Luke xxii. 7; elsewhere for the *first day of the Paschal feast* and solemnity, which lasted seven days; as in this place, and Ezec. xlv. 21. Again, it is taken for the sabbath day, that happened within the seven days of the solemnity. John xix. 14.—It is also used to signify all the sacrifices that were made during the seven days' feast; as John xviii. 28. Wi.

VER. 5. *Not on the festival day.* Such a day seemed to them at first improper, at least to some of them; but this was overruled, when Judas informed them how he could and would put him into their hands on Thursday night. S. Jerom takes notice, that when they said, *Not on the festival*, it was not through a motive of religion that they made this objection, but only lest a tumult should happen in his favour among the people (Wi.); for they looked upon him as a great prophet.—We know that by a decree of Divine Providence, what had been so long and so earnestly sought for by the Jewish princes, viz. an opportunity of murdering the innocent Lamb of God, was not granted to them, except on the very feast of the Pasch. For it was only fitting, that what had been for such a length of time figuratively promised, should be manifestly fulfilled; that the true Lamb should supersede the figurative one; and that by one grand sacrifice, the vast variety of offerings and holocausts should be done away. S. Leo the Great.

VER. 6. *When Jesus was in Bethania, &c.* S. Aug. observes, that this pouring of the ointment on Jesus is not related by S. Matthew in due order of time. It was not done on this Wednesday, but, as S. John expressly tells us, (xii. 1) *before the Pasch, or Paschal feast, began.* This anointing was differen-

8 And the disciples seeing it, had indignation, saying To what purpose is this waste?

9 For this might have been sold for much, and given to the poor.

10 And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon me.

11 For the poor you have always with you: but me you have not always.

12 For she, in pouring this ointment upon my body, hath done it for my burial.

13 Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.

14 *Then went one of the twelve, who was called Judas Iscariot, to the chief priests:

15 And he said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver.

16 And from thenceforth he sought opportunity to betray him.

17 *And on the first day of the azymes, the disciples

John xi. 2, and xii. 3.—^e Mark xiv. 10; Luke xxii. 3.—^f Mark xiv. 12; Luke xxii. 7.

that done in the house of the Pharisee, and in Galilee, set down by S. Luke, chap. vii. 37. Wi.—S. Matthew mentions the fact in this place, because it was in some measure the occasion of Judas's treason. V.

VER. 7. *A woman.* This was Mary, the sister of Lazarus. S. John xii. 3. V.—It is not the use, but the abuse of things, which is blame-worthy. That man is not to be blamed, who does not exceed the rules followed by good, honourable, and conscientious men, with whom he associates. What, therefore, in some is often reprehensible, in another is highly commendable. S. Augustin.

VER. 8. *Indignation.* It was chiefly Judas, who blamed aloud this profusion V.—S. Matt. and S. Mark mention the disciples. But such of them as spoke, were persuaded to what they said either by Judas's words, or by their feeling and affection for the poor; but the only motive of Judas was avarice. S. Thos. Aquin

VER. 10. *Why do you trouble this woman?* By this, our Saviour teaches us, that we are not to expect the more perfect acts of virtue from persons still novices, or young in the service of God. He takes the part of the woman, and speaks in her behalf; that the tender bud of her faith might not be blasted, but that her virtues might be watered with tenderness, and thus assisted to produce greater fruit for the future. When, therefore, we behold any good action done, though some imperfection may creep in with it, still ought we to behold it with kindness, and assist it to bring forth more perfect acts for the time to come. S. Chrys. Hom. 81.

VER. 11, 12. *Me you have not, or you will not have always, in this visible manner.—She . . . hath done it for my burial.* S. Mark (xiv. 8) says, *She hath prevented the time to anoint me*, which is done at burials, for my time of being buried will be in a few days. Wi.—*Me you have not always;* viz. in a visible manner, as when conversant here on earth: and as we have the poor, whom we may daily assist and relieve. Ch.

VER. 14. *The chief priests were then assembled; Judas, the disciple who chiefly regretted the expense of the perfumes that had been used on his Lord and Master at the feast of Bethania, and wished for an opportunity to make good the loss, went to the chief priests, saying:*

VER. 15. *What will you give me?* The impious wretch did not betray his Divine Master out of fear, but out of avarice. He sells him for the paltry consideration of thirty pieces of silver, about £3 15s., the price of a common slave. See Exod. xxi. 32. It is probable that even the obdurate heart of Judas would not have betrayed his Master to the Jews, had he not expected that Jesus would escape from their hands on this occasion, as he had done at Nazareth, and in the temple

The Paschal Supper.

VER. 17. *The first day of the azymes; unleavened bread.* S. Mark (xiv. 12) adds, *when they sacrificed the Pasch:* and S. Luke (xxii. 7) says, *And the day of the unleavened bread came; on which it was necessary that the Pasch* (i. e. the Paschal lamb) *should be killed.* From hence it follows, that Christ sent his apostles that very day (the 14th day of the month of Nisan) on which, in the evening, or at night, the *Pasch* was to be eaten; and which was to be with unleavened bread. It is true, the 15th day of that month is called (Exod. xii. 1) *the first day of unleavened bread:* but we must take notice, that the Jews began their feasts, or festivals, from sunset of the evening before; and consequently on the evening of the 14th day of the moon: at which time there was to be no leavened bread in any of their houses. This shows that Christ eat the *Pasch*, or *Paschal lamb*, after sunset. And when the Paschal supper was over, he consecrated the blessed Eucharist, in unleavened bread, as the Latin Church doth. There are two or three difficulties relating to this matter in S. John, of which in their proper places. Wi.—The Passover was the most solemn rite of the old law. When God ordered the Israelites to sprinkle the blood of the lamb upon their door-posts, it was sole with a view of signifying, that the blood of the true Lamb was to be the distinctive

came to Jesus, saying: Where wilt thou that we prepare for thee to eat the Pasch?

18 But Jesus said: Go ye into the city to a certain man, and say to him: The master saith: My time is near at hand, I will keep the Pasch at thy house with my disciples.

19 And the disciples did as Jesus had appointed them, and they prepared the Pasch.

20 Now when it was evening, he sat down with his twelve disciples.

21 And whilst they were eating, he said: Amen, I say to you, ^bthat one of you is about to betray me.

^a Mark xiv. 17; Luke xxii. 14.—^b John xiii. 21.

mark of as many as should be saved. Every thing was mysterious and prophetical. A bone of the lamb was not to be broken; and they broke not the arms or legs of Jesus Christ, on the cross. The lamb was to be free from blemish; to express the perfect sanctity of Jesus Christ, the immaculate Lamb of God. The Paschal lamb was to be sacrificed and eaten; because Christ was to suffer and die for us: and unless we eat his flesh, we shall have no life in us. The door-posts of the Israelites were to be sprinkled with blood, that the destroying angel might pass over them; for with the blood of Christ our souls are to be purified, that sin and death may not prevail against us. In every house was eaten a whole lamb; and Christ, at communion, is received whole and entire by every faithful soul.—The manner in which it was to be eaten, shows the proper dispositions for Christians when they receive the blessed sacrament. The roasting by fire expresses Divine charity; the unleavened bread, sincerity, truth, and a good conscience; the bitter herbs, repentance and contrition for sin; the girded loins and shod feet, the restraint upon our passions and lusts, and a readiness to follow the rules of the gospel; the staff, our mortal pilgrimage, and that having no lasting dwelling here, we should make the best of our way to our true country, the heavenly Chanaan.—On this day the passover was to be eaten, at least by a part of the people, according to S. Matt., S. Mark, and S. Luke; i. e. according to some, by the Galileans; for, according to S. John, it appears that the priests, and the Jews properly so called, such as dwelt in Judea, did not immolate it till the next day. John xiii. 1; xviii. 28, and xix. 14. V.

VER. 18. To a certain man, whom SS. Mark and Luke call, the good man of the house, or master of the house. When S. Matt. therefore says, a certain man, he seems to do it for brevity's sake, as no one ever speaks to his servants thus, go to a certain man. The evangelist, therefore, after giving our Saviour's words, go ye into a certain city, he adds as from himself, to a certain man, to inform us that there was a particular man to whom Jesus sent his disciples. S. Austin.

VER. 19. And they prepared what was necessary, a lamb, wild lettuce, and unleavened bread. V.

VER. 20. When it was evening. ^t S. Luke says, when the hour was come, which was at the latter evening, after sunset. The time of killing and sacrificing the lamb was, according to Exod. xii., to be between the two evenings (see Mark xiv. 15); so that we may reasonably suppose that Christ sent some of his apostles on Thursday, in the afternoon, to perform what was to be done, as to the killing and sacrificing of the lamb, and then to bring it away: and he eat it with his disciples after sunset.

VER. 22. And they being very much troubled. There were three motives for this great sorrow in the disciples: 1st, because they saw that their innocent and dear Master was so soon to be taken from them, and delivered up to a most cruel and ignominious death: 2nd, because each of them was afraid lest, through human frailty, he might fall into so great a crime; for they all were convinced, that what he said must necessarily come to pass: and lastly, that there could be found one among them so wretchedly perverse, as to deliver Jesus into the hands of his enemies. Hence, afraid of themselves, and not daring to affix a suspicion on any individual, they began every one to say, Is it I, Lord, on whom so atrocious a crime is to fall?

VER. 25. Is it I, Rabbi? It is remarkable that Judas did not ask, Is it I, Lord? but, Is it I, Rabbi? to which our Saviour replied, Thou hast said it: which answer might have been spoken in so low a tone of voice, as not perfectly to be heard by all the company. Rabanus.—Hence it was that Peter beckoned to S. John, to learn more positively the person.

The Institution of the Holy Sacrament.

VER. 26. And whilst they were at supper. Jesus Christ proceeds to the institution of the blessed Eucharist, that the truth or reality may succeed to the figure in one and the same banquet.—Whilst they were, &c., before they parted: for by S. Luke (xxii. 20) and 1 Cor. (xi. 25) the blessed sacrament was not instituted till after supper.—Jesus took bread, and blessed it. S. Luke and S. Paul say, he gave thanks. This blessing and giving thanks, was not the consecration itself, but went before it. See the Council of Trent, Sess. 13, c. 1. Wi.—This is my body. He does not say, this is the figure of my body—but, this is my body. 2 Council of Nice, Act. 6. Neither does he say in this, or with this is my body, but absolutely this is my body; which plainly implies transubstantiation. Ch.—Catholics maintain, after the express words of Scripture, and the universal tradition of the Church, that Christ in the blessed sacrament is corporally and substantially present; but not carnally; not in that gross, natural, and sensible manner, in which our separated brethren misrepresent the Catholic doctrine, as the Capharnautes did of old (John vi. 61, 62); who were scandalized with it. . . . If Protestants, in opposition to the primitive Fathers, deny the connexion of the sixth chapter of John with the

22 And they being very much troubled, began every one to say: Is it I, Lord?

23 But he answering, said: He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man indeed goeth, ^c as it is written of him: but woe to that man, by whom the Son of man shall be betrayed: It were better for that man if he had not been born.

25 And Judas, that betrayed him, answering, said: Is it I, Rabbi? he saith to him: Thou hast said it.

26 ^d And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said: Take ye, and eat: This is my body.

^e Psal. xl. 10.—^d 1 Cor. xi. 24.

institution, it is from the fear of giving advantage to the doctrine of transubstantiation, says Dr. Clever, Protestant bishop of Bangor.—This is my body. By these words, and his Divine power, Christ changed that which before was bread into his own body; not in that visible and bloody manner as the Capharnautes imagined. John vi. Yet so, that the elements of bread and wine were truly, really, and substantially changed into the substance of Christ's body and blood. Christ, whose Divine power cannot be questioned, could not make use of plainer words than these set down by S. Matthew, S. Mark, S. Luke, and S. Paul to the Corinthians: this is my body; this is my blood: and that the bread and wine, at the words of consecration, are changed into the body and blood of Christ, has been the constant doctrine and belief of the Catholic Church, in all ages, both in the East and West, both in the Greek and Latin churches; as may be seen in our controveitists, and particularly in the author of the books of the *Perpetuity of the Faith*. This change the Church hath thought proper to express by the word, transubstantiation: and it is as frivolous to reject this word, and to ask where it is found in the Holy Scriptures, as to demand where we read in the Scriptures, the words trinity, incarnation, consubstantial to the Father, &c.—Luther fairly owned that he wanted not an inclination to deny Christ's real presence in the sacrament, by which he should vex and contradict the Pope; but this, said he, is a truth that cannot be denied: *t The words of the gospel are too clear.*—Zwinglius, the Sacramentarians, and Calvinists deny the real presence; and hold that the word is, (est,) importeth no more than, it signifieth, or is a figure of Christ's body. I shall only produce here the words and reasoning of Luther; which may deserve the attention of the late reformers. [§] “Who,” saith Luther, (tom. 7, Edit. Wittemb., p. 391,) “but the devil, hath granted such a licence of wresting the words of the Holy Scripture? Who ever read in the Scriptures, that my body is the same as the sign of my body? or, that is is the same as it signifies? What language in the world ever spoke so? It is only then the devil, that imposeth upon us by these fanatical men. . . . Not one of the Fathers, though so numerous, ever spoke as the Sacramentarians: not one of them ever said, It is only bread and wine; or, the body and blood of Christ is not there present. Certainly in so many Fathers, and in so many writings, the negative might at least be found in one of them, had they thought the body and blood of Christ were not really present: but they are all of them unanimous.” Thus far Luther; who, in another place, in his usual manner of writing, sticks not to call the Sacramentarians, men possessed, perpossessed, and transpossessed by the devil. ^{||}—My body. In S. Luke is added, which is given for you. Granted these words, which is given, may bear this sense, which shall be given, or offered on the cross; yet as it was the true body of Christ, that was to be crucified, so it was the same true body which Christ gave to his apostles, at his last supper, though in a different manner

This is my body.

To show how these words have been interpreted by the primitive Church, we shall here subjoin some few extracts from the works of some of the most eminent writers of the first five centuries.

First Century.

S. Ignatius, bishop of Antioch, who was a disciple and contemporary with some of the apostles, and died a martyr, at Rome, in a very advanced age, An. 107, speaking of certain heretics of those times, says, “They abstain from the Eucharist and from oblations, because they do not confess the Eucharist to be the flesh of our Saviour Jesus Christ, who suffered for our sins.” See Epis. Senuin. ad Smyrnæos.—He calls the Eucharist the medicine of immortality, the antidote against death, by which we always live in Christ.—In another part he writes, “I desire the bread of God, which is the flesh of Jesus Christ, and for drink, his blood.”

Second Century.

S. Justin, the philosopher, in an apology for the Christians, which he addressed to the emperor and senate of Rome, about the year 150, says of the blessed Eucharist, “No one is allowed to partake of this food, but he that believes our doctrines to be true, and who has been baptized in the laver of regeneration for remission of sins, and lives up to what Christ has taught. For we take not these as common bread, and common drink; but in the same manner as Jesus Christ, our Saviour, being incarnate by the word of God, hath both flesh and blood for our salvation; so we are taught that this food, by which our flesh and blood are nourished, over which thanks have been given by the prayers in his own words, is the flesh and blood of the incarnate Jesus.” Apology 2, in fin.

Third Century.

S. Cyprian, bishop of Carthage, who suffered martyrdom in 258, says, “The

27 And taking the chalice he gave thanks: and gave to them, saying: Drink ye all of this.

28 For this is my blood of the new testament which shall be shed for many, for the remission of sins.

29 And I say to you: I will not drink from henceforth of this fruit of the vine, until that day, when I shall drink it new with you in the kingdom of my Father.

30 And when they had sung a hymn, they went out to Mount Olivet.

31 Then Jesus saith to them: 'All you shall be scandalized in me this night. For it is written: "I will strike the shepherd, and the sheep of the flock shall be dispersed."

32 'But after I shall be risen again, I will go before you into Galilee.

33 And Peter answering, said to him: Though all

^a Mark xiv. 27; John xvi. 32.—^b Zac. xiii. 7.—^c Mark xiv. 28, and xvi. 7.

bread which our Lord delivered to his disciples, was changed not in appearance, but in nature, being made flesh by the Almighty power of the Divine word.'

Fourth Century.

S. Cyril, bishop of Jerusalem, who was born in the commencement of the 4th century, and died in 386, explaining the mystery of the blessed Eucharist to the newly baptized, says: "Do not look upon the bread and wine as bare and common elements, for they are the body and blood of Christ; as our Lord assures us. Although thy senses suggest this to thee, let faith make thee firm and sure. Judge not of the thing by the taste, but be certain from faith that thou hast been honoured with the gift of Christ's body and blood. When he has pronounced and said of the bread, *this is my body*, who will after this dare to doubt? And when he has assured and said, *this is my blood*, who can ever hesitate, saying it is not his blood? He changed water into wine at Cana; and shall we not think him worthy of our belief, when he has changed wine into blood? Wherefore, let us receive them with an entire belief, as Christ's body and blood; for under the figure of bread, is given to thee his body, and under the figure of wine, his blood; that when thou hast received Christ's body and blood, thou be made one body and blood with him; for so we carry him about in us, his body and blood being distributed through our bodies." S. Cyril, Catech.—S. Ambrose, one of the greatest doctors of the Latin Church, and bishop of Milan, who died in 396, proving that the change of the bread and wine into the body and blood of Christ, is really possible to God, and really takes place in the blessed Eucharist, uses these words: "Will not the words of Christ have power enough to change the species of the elements? Shall not the words of Christ, which could make out of nothing things which did not exist, be able to change that, which already exists, into what it was not? . . . Was it according to the course of nature, that our Lord Jesus Christ should be born of the Virgin Mary? It is evident that it was contrary to the course of nature for a virgin to bring forth. Now this body, which we produce, was born of the virgin. Why dost thou seek for the order of nature in the body of Christ, when our Lord Jesus Christ was born of a virgin?" S. Ambrose, lib. de Initiandis, c. 9.

Fifth Century.

S. Chrysostom, bishop of Constantinople, who died in 407, does not speak less clearly on this subject. "He," (i. e. Jesus Christ,) says the holy doctor, hom. 50, in Matt., "has given us himself to eat, and has set himself in the place of a victim sacrificed for us." And in homily 83: "How many now say they could wish to see his form, his garments, &c.; you wish to see his garments, but he gives you himself not only to be seen, but to be touched, to be eaten, to be received within you. Than what beam of the sun ought not that hand to be purer, which divides this flesh! that mouth, which is filled with this spiritual fire! that tongue, which is purged with this adorable blood! The angels beholding it tremble, and dare not look thereon through awe and fear, on account of the rays which dart from that wherewith we are nourished, with which we are mingled, being made one body, one flesh with Christ. What shepherd ever fed his sheep with his own limbs? Nay, many mothers turn over their children to mercenary nurses; whereas he feeds us with his own blood!"

VER. 27. *Drink ye all of this.* This was spoken to the twelve apostles, who were the *all* then present; and *they all drank of it*, says Mark xiv. 23. But it no ways follows from these words spoken to the apostles, that all the faithful are here commanded to drink of the chalice, any more than that all the faithful are commanded to consecrate, offer, and administer this sacrament; because Christ upon this same occasion, and, as I may say, with the same breath, bid the apostles do so; in these words, (S. Luke xxii. 19,) *Do this for a commemoration of me.* Ch.—It is a point of discipline, which the Church for good reasons may allow, or disallow, to the laity, without any injury done to the receiver, who, according to the Catholic doctrine of the real presence, is made partaker of the same benefit under one kind only; *he that eateth of this bread, shall live for ever.* John vi.

VER. 28. *This is my blood of the new testament which shall be shed for many, for the remission of sins.* The Greek text in S. Luke shows that the words *shall be shed*, or *is shed*, cannot, in construction, be referred to the blood of Christ shed on the cross, but to the cup, at the institution of the holy sacrament. *This cup* (says Luke xxii. 20) *is the new testament in my blood; which cup I shall be shed, or is shed for you.* S. Paul also saith, *this cup is the new testament in my blood.*

men shall be scandalized in thee, I will never be scandalized.

34 Jesus said to him: ^d Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice.

35 Peter saith to him: ^e Though I should die with thee, I will not deny thee. And in like manner said all the disciples.

36 Then Jesus came with them to a country place which is called Gethsemani, and he said to his disciples. Sit you here, till I go yonder, and pray.

37 And taking with him Peter, and the two sons of Zebedee, he began to grow sorrowful and to be sad.

38 Then he saith to them: My soul is sorrowful, even unto death: stay you here, and watch with me.

39 And going a little further, he fell upon his face, praying, and saying: O my Father, if it is possible, let

^d Mark xiv. 30; John xiii. 38.—^e Mark xiv. 31; Luke xxii. 33.

And if any one will needs insist upon the words, as related by S. Matthew and S. Mark, the sense is still the same; viz. that in this cup was not wine, but the blood of Christ, by which was confirmed the new testament, or alliance betwixt God and man.—*For many.* S. Luke and S. Paul, instead of *many*, say *for you*. Both are joined in the canon of the mass. Wi.—As the old testament was dedicated with blood in these words, *This is the blood of the testament*, (Heb. ix. 20,) so here is the institution of the new testament in Christ's blood, by these words, *This is the blood of the new testament*, which God contracts with you, to communicate to you his grace and justice, by the merits of this blood, which shall be shed for you on the cross; and which is here mystically shed for many for the remission of sins.

VER. 29. *I will not drink from henceforth of this fruit of the vine.* In S. Luke, (xxii. 15, 16,) Christ said to his disciples, *I earnestly desired to eat this Pasch with you before I suffer* (or this Paschal sacrifice); *for I say to you, that, from this time I will not eat thereof, till it be fulfilled in the kingdom of God.* These expressions seem to import no more, than that it was the last time he would eat and drink with them in a mortal body. And if, as some expound it, Christ, by the *generation of the vine*, understood the consecrated cup of his blood, he might call it *wine*, or the *fruit of the vine*; because he gave them his blood under the appearance of wine: as S. Paul calls the body of Christ *bread*, because given under the appearance of bread. 1 Cor. xi. 26. Wi.—*Fruit of the vine.* These words, by the account of S. Luke, (xxii. 18,) were not spoken of the sacramental cup, but of the wine that was drank with the Paschal lamb. Though the sacramental cup might also be called the *fruit of the vine*, because it was consecrated from wine, and retains the likeness, and all the accidents, or qualities, of wine. Ch.—*Drink it new*, after a different manner, most wonderful and hitherto unheard of, not having a passible body, but one clothed with immortality; and henceforth no longer in need of nourishment. Thus he brings to their minds the idea of his resurrection, to strengthen them under the ignominies of his passion, and eats and drinks with them, to give them a more certain proof of this grand mystery. S. Chrys. Hom. 83.

VER. 31. *Scandalized in me, &c.* For as much as my being apprehended shall make you all run away and forsake me. Ch.

VER. 33. *I will never be.* After our Saviour had assured them of the prediction of the prophet, that the flock should be dispersed, and had confirmed it himself, still Peter denied it; and the more Christ assured him of his weakness, the more, according to S. Luke, (chap. xxii.,) did Peter affirm that he would not deny him. Whence this confidence in Peter? who when our Lord had said, that one of them would betray him, feared for himself, and though conscious of nothing, still prevailed on S. John to put the question to our Saviour. Let us learn from this fall of the chief of the apostles, ever to assent with the greatest sincerity to the words of God.

VER. 34. *Before the cock crow, thou shalt deny me thrice.* S. Mark is more particular; *before the cock crow twice, thou shalt deny me thrice.* The sense seems to be, before the time that the cocks crow the second time, towards the morning. Wi.

Christ's prayer and agony in the garden. He is seized, and carried before Annas and Caiphas.

VER. 36. *Gethsemani.* S. John tells us it was a *garden*, whither Jesus was accustomed to go with his disciples, which Judas knew. S. Luke says, he went according to his custom to the mount of Olives; i. e. where he used to spend part of the nights in prayer. Wi.

VER. 37. *He began to be sorrowful.* The Greek signifies to be *dispirited*. S. Mark, to be in a consternation with fear: to wit, when all he was to undergo was represented to him, as well as the ingratitude of sinners. Wi.

VER. 38. *My soul is sorrowful.* The cause of our Lord's grief was not the fear of suffering, since he took upon himself human nature, to suffer and to die for us; but the cause of his grief was the unhappy state of Judas, the scandal his disciples would take at his passion, the reprobation of the Jewish nation, and the destruction of the miserable Jerusalem. Our Lord also suffered himself to be thus dejected, to convince the world of the truth and reality of his human nature. S. Jerom.

VER. 39. *Going a little further.* S. Luke says, about a stone's cast, kneeling down; or as here in Matt., prostrating himself. He did both.—*Father, if it is possible.* Which is the same, says S. Augustin, as if he said, *if thou wilt, let this cup of sufferings pass from me.*—*Nevertheless not as I will, but as thou wilt.* N.

this chalice pass from me. Nevertheless, not as I will, but as thou *wilt*.

40 And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What? could you not watch one hour with me?

41 Watch ye and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

42 Again, he went the second time, and prayed, saying: O my Father, if this chalice cannot pass away, except I drink it, thy will be done.

43 And he cometh again, and findeth them asleep: for their eyes were heavy.

44 And leaving them, he went away again: and he prayed the third time, saying the same words.

45 Then he cometh to his disciples, and saith to them: Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners.

46 Rise, let us go: behold he is at hand that will betray me.

47 ^aAs he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people.

48 And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast.

49 And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him.

50 And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him.

51 And behold one of them that were with Jesus, stretching forth his hand, drew out his sword; and striking the servant of the high priest, cut off his ear.

^a Mark xiv. 43; Luke xxii. 47; John xviii. 3.—^b Gen. ix. 6; Apoc. xiii. 10.—^c Isa. liii. 10.

that was God and man, had both a *Divine* and a *human will*. He was pleased to let us know what he naturally feared, as man, and in the sensitive part of his soul; yet shows his human will had nothing contrary to his Divine will, by presently adding, *but not my will, but thine be done*.—Here, as related by S. Luke, followed his *bloody sweat*. Luke xxii. 43. Wi.

VER. 41. *Watch ye and pray, &c.* We watch by being intent on good works, and by being solicitous that no perverse doctrine seize our hearts. Thus we must first watch, and then pray. Origen.

VER. 44. *He prayed the third time, to teach us perseverance in our prayers.* Of these particulars Christ might inform his disciples afterwards; or they were revealed to them. Wi.

VER. 45. *Sleep on now.* These were words spoken, as it were, *ironically*. *The hour is come*, that I am to be betrayed. Wi.—It seems more probable that he then permitted them to sleep for some time, compassionating their weakness, and leaving them undisturbed. Jans.—S. Austin also supposes that after our Lord said, *Sleep ye now*, he was silent for some time, and only then added, *it is enough, the hour is come*.

VER. 49. *Hail, Rabbi. And he kissed him.* This kind of salutation was ordinary with the Jews. S. Luke tells us, Christ called Judas *friend*; and added, *Is it with a kiss thou betrayest the Son of man?* By what we read in S. John, these men that came with Judas, seem not to have known our Saviour: for when he asked them, *Whom seek you?* they do not answer, *thyselv*, but Jesus of Nazareth. They were struck with a blindness, which S. Chrysostom looks upon as done miraculously. The second miracle was, that when Christ said, *I am he*, they *fell to the ground*, as thunder-struck. The third was, *let these go*, by which they had no power to seize any one of his disciples. The fourth was, the *healing of Malchus's ear*. Wi.

VER. 51. *Drew out his sword.* Peter did not comprehend the meaning of what Christ had said, Luke xxii. 36, *He that hath not a sword, let him buy one*, which was no more than an intimation of the approaching danger. Now Peter, or some of them, asked and said, *Lord, shall we strike?* But he struck without staying for an answer. Wi.

VER. 52. *Shall perish by the sword.* This was not to condemn the use of the sword, when employed on a just cause, or by lawful authority. Euthymius looks upon it as a prophecy that the Jews should perish by the sword of the *Romans*. Wi.

52 Then Jesus saith to him: Put up again thy sword into its place. ^bFor all that take the sword, shall perish by the sword.

53 Thinkest thou, that I cannot ask my Father, and he will give me presently, more than twelve legions of angels?

54 ^cHow then shall the Scriptures be fulfilled, that so it must be done?

55 In that same hour, Jesus said to the multitude: You are come out as against a robber, with swords and clubs, to apprehend me: I sat daily with you teaching in the temple, and you laid not hands on me.

56 Now all this was done, that the ^dScriptures of the prophets might be fulfilled. Then the disciples ^eall leaving him, fled away.

57 But they holding Jesus, ^fled him to Caiphas, the high priest, where the Scribes and the ancients were assembled:

58 But Peter followed him afar off, to the high priest's palace. And going in, he sat with the servants, to see the end.

59 Now the chief priests, and the whole council, sought false witness against Jesus, that they might put him to death:

60 And they found not, though many false witnesses had come in. And last of all there came in two false witnesses,

61 And they said: ^gThis man said, I am able to destroy the temple of God, and in three days to rebuild it.

62 And the high priest rising up, said to him: Answerest thou nothing to the things which these witness against thee?

63 But Jesus held his peace. And the high priest

^d Lam. iv. 20.—^e Mark xiv. 50.—^f Luke xxii. 54; John xviii. 24.—^g John ii. 19.

VER. 55. *In that same hour, &c.* The reason why the Jewish princes did not seize our Lord in the temple, was, because they feared the multitude; on which account Jesus retired, that he might give them an opportunity, both from the circumstances of place and time, to apprehend him: thus showing us, that without his permission they could not so much as lay a finger upon him. The evangelist informs us in the following verse of the reason of this conduct: *that the writings of the prophets might be fulfilled*. S. Chrys. See Luke xxii. 53.

VER. 56. *All leaving him, fled away.* Yet Peter and another soon followed after at a distance. S. Mark says, (xiv. 51,) that a young man followed with nothing on *but a linen cloth*. Perhaps it was some one that upon the noise came hastily out of the neighbourhood; and when they caught hold on him, fled away naked. It is not known who he was. Wi.

VER. 57. *To Caiphas.* Our Saviour Christ was led in the night time, both to Annas and Caiphas: and first to Annas (John xviii. 13); perhaps because the house of Annas was in their way; or that they had a mind to gratify the old man with the sight of Jesus, now taken prisoner and bound with ropes. Wi.

VER. 58. *Peter followed.* To wit, to the court of Caiphas, where a great many of the chief priests were met.—*And another disciple.* Many think this disciple was S. John himself. Wi.

VER. 60. *False witnesses.* But how were these men false witnesses, who affirm what we read in the gospel? That man is a false witness, who construes what is said in a sense foreign to that of the speaker. Jesus Christ spoke of the temple of his body. Our Divine Saviour had said, *Destroy this temple*; and they affirm that he had said, *I am able to destroy*. Had the Jews attended sufficiently to our Saviour's words, they would easily have perceived of what Christ was speaking, from what he there says, *and in three days I will raise it up*. S. Jerom.

VER. 61. *This man said, I am able to destroy the temple of God.* These men that gave this evidence, are called *false witnesses*. They relate not the true words of Christ: which were not, *I can destroy*, but *destroy you this temple*, &c. 2. Christ spoke of the temple of his body, and they of the material temple. 3. It is not unlikely that they made other additions, as well as false constructions omitted by the evangelists. Wi.

VER. 63. *I adjure thee by the living God.* They hoped this might make him own himself God; for which they were for stoning him. John x. 31.—S. Luke tells us, (xxii. 66,) that this question was put to Jesus, *when it was day*.

said to him: I adjure thee by the living God, that thou tell us if thou be the Christ, the Son of God.

64 Jesus saith to him: Thou hast said it. Nevertheless, I say to you, ^ahereafter you shall see the Son of man, sitting on the right hand of the power of God, and coming in the clouds of heaven.

65 Then the high priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy:

66 What think you? But they answering, said: He is guilty of death.

67 ^bThen they spit in his face, and buffeted him, and others struck his face with the palms of their hands;

68 Saying: Prophesy unto us, O Christ, who is he that struck thee?

69 ^cBut Peter sat without in the palace: and there came to him a servant-maid, saying: Thou *also* wast with Jesus, the Galilean.

70 But he denied before them all, saying: I know not what thou sayest.

71 And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus, of Nazareth.

^a Supra, xvi. 27; Rom. xiv. 10; 1 Thess. iv. 15.—^b Isa. 1. 6; Mark xiv. 65.

8. Augustin thinks it was put to him first in the night, and again the next morning. We must not forget that when Christ was examined by the high priest, one of the servants standing by gave our blessed Redeemer a box on the ear, or on the face. See John xviii. 22. Wi.—The confession or denial of a person thus interrogated was decisive. C.

VER. 64. *Thou hast said it.* Or, as it is in S. Mark, *I am.* According to S. Luke, Christ in the morning, before he answered directly, said to them, *If I tell you, you will not believe me, &c.* Wi.

VER. 65. The same fury that made Caiphas rise from his seat, forced him also to rend his garments, saying, *He hath blasphemed.* It was customary with the Jews, whenever they heard any blasphemous doctrines uttered against the majesty of the Almighty, to rend their garments in abhorrence of what was uttered. S. Jerom.

VER. 66. *He is guilty of death; i. e. of blasphemy, and so deserves to be stoned to death.* Wi.

VER. 67. *Then they spit in his face, and buffeted him, &c.* Here it was that this wicked council of the Sanhedrim broke up, in order to meet again the next morning. Our blessed Saviour in the mean time was abandoned; that is, had abandoned himself for our sake, to be abused, vilified, beaten, and tormented by a crew of miscreants, by all the ways and means their enraged malice could devise or invent: which S. Luke passeth over in a few words, telling us, *that, blaspheming, they said many other things against him.* Let us, at least, compassionate our blessed Redeemer, and cry out with the angel in the Apocalypse, *Thou art worthy, O Lord, to receive power and divinity, honour and glory for ever.* Wi.

Peter's Denial.

VER. 69. *Peter sat without in the palace: i. e. in the open court below, where the servants had lighted a fire.* There came to him a certain servant-maid, *the portress*, says S. John, xviii. 17. *But he denied, saying, I know not what thou sayest.* In S. Luke, *I know him not: in S. John, I am not.* The sense is the same; and Peter might use all these expressions. Wi.

VER. 71. *As he went out of the gate, another maid.* S. Mark says, he went out before the court. By the Greek, he seems to have gone out of the court into the porch. He went from the fire but returned thither again: for by S. John, (xviii. 25,) this second denial was *at the fire.* S. Luke seems to say it was a *man,* [†] that spoke to him: and S. John, that they were *several that spoke to him:* it is likely both a girl and a man. Wi.

VER. 73. *And after a little while.* S. Luke says, *about an hour after:* this seems to have been about the time that the cocks crow the second time.—*They that stood by came.* S. Luke says, *another man.* S. John says, *the cousin to him whose ear Peter cut off.* It is probable not he alone, but others with him.—*Peter began to curse and swear.* It is in vain to pretend to excuse Peter, as if he meant that he knew not Jesus, *as man;* but knew him *as God.* §§ They (says S. Jer.) who are for excusing Peter in this manner, accuse Christ of a lie, who foretold that he should deny him. Wi.

VER. 75. *And Peter remembered the word of Jesus.* S. Aug. understands this rather of an interior illumination of grace: but it is likely our Saviour then might be where he saw Peter, and gave him a glance of his eye.—*And going forth, he wept bitterly:* even daily all his life-time, say the ancient historians of his life. Wi.

[•] V. 2. Pascha flet. $\tau \delta \pi \alpha \sigma \chi \alpha \gamma \iota \nu \tau \alpha \iota \nu$ fit. S. Jerom on this place, (p. 125.)

72 And again he denied with an oath: I do not know the man.

73 And after a little while they that stood by came and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee.

74 Then he began to curse and to swear that he knew not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

CHAP. XXVII.

The continuation of the history of the passion of Christ. His death and burial.

AND when the morning was come, all the chief priests and ancients of the people held a council against Jesus, to put him to death.

2 ^dAnd they brought him bound, and delivered him to Pontius Pilate, the governor.

3 Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients,

4 Saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it.

5 And casting down the pieces of silver in the temple,

[•] Luke xxii. 5; John xviii. 17.—^d A. D. 33. Mark xv. 1; Luke xxiii. 1; John xviii. 28.

Pascha, quod Hebraicè dicitur *Phase*: non a Passione, ut plerique arbitrantur, sed a transitu nominatur. So also S. Aug. tract 55, in Joan.

[†] V. 20. Vespere facto See the two evenings, Matt. xiv. 15.

[‡] V. 26. Luther. Verum ego me captum video.... Textus enim Evangelium apertus est.

[§] Ibid. See Luther, tom. 7, Ed. Wittemb. p. 391.

^{||} Ibid. See Hospiianus, 2 part. Hist. Sacram. p. 187. He says the Sacramentarians have a heart, according to a French translation, *endiabolè, perdiabolè, diabololè.*

[¶] V. 28. *Τοῦτο τὸ ποτήριον, η καὶνὴ διαθήκη ἐν τῷ αἴματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον, and not ἐκχυνομένῳ; so that it agrees with ποτήριον, &c.*

^{**} V. 34. The time towards the morning, called Gallicinium.

^{††} V. 37. *Δυπεῖσθαι καὶ ὀδημονεῖν.* In S. Mark, *ικθαυμβεῖσθαι.*

^{‡‡} V. 71. *Alius, ἔτερος, says S. Luke. S. John says, εἰπον αὐτῷ.*

^{§§} V. 73. S. Jerom, in Matt. p. 133, scio quosdam pii affectus erga Apostolum Petrum, locum hunc ita interpretatos, ut dicent Petrum non Deum negasse, sed hominem.... Hoc quam frivolum sit, prudens Lector intelligit; qui sic defendant Apostolum, ut Deum mendacii reum faciant.

Christ before Pilate and Herod. Barabbas is preferred before him. He is scourged, and crowned with thorns.

CHAP. XXVII. VER. 1. *When the morning was come.* The evangelist is silent with regard to what was transacted during the night, and of the multiplied cruelties and base indignities offered to our Divine Redeemer during the whole of the night; for, after he has informed us of Peter's denial, he immediately proceeds to tell us what happened at break of day. S. Austin.—*Council.* Caiphas, in the morning, called a full council of the Sanhedrim. They again put the question to Jesus, and commanded him to tell them if he were the *Christ*, and the *Son of God?* He owned he was. Luke xxii. 70.—Upon this they led him away, and delivered him to *Pontius Pilate, the governor:* lit. *the president.* This they did, 1. because, being a festival day, they apprehended a tumult among the people. 2. To make him die a more infamous death on the cross; otherwise they might perhaps have stoned him to death, as they afterwards did S. Stephen. 3. The power of death being taken from them, they dare not well exercise it, at least, without permission from the Roman governor. Wi.

VER. 2. In the council Jesus was free; but now all the council rising up, as appears from S. Luke, and binding him, (*διησαντες αὐτὸν*), as one certainly guilty of death, they conduct him to Pilate.

VER. 3. *Then Judas, . . . repenting himself.* A fruitless repentance, accompanied with a new sin of despair, says S. Leo. Wi.—Perceiving that Jesus was delivered up, and remembering what our Divine Saviour had said concerning his resurrection, he repented of his atrocious wickedness.—Although Judas conceived a horror at his crime, and confessed it, and made satisfaction to a certain degree by restoring the money, still many essential conditions were wanting to his repentance: 1. Faith in Christ, as God, as a Redeemer, as the sole justifier from sin: 2 besides this, there was also wanting hopes of pardon, as in Cain, and a love of a much injured and much offended God. Hence his grief was unavailing, like that of the damned. If Judas, says an ancient Father, had had recourse to sincere ^{re}pentance, and not to the halter, there was mercy in store even for the traitor. A

^{*} VER. 5. *Hanged himself,* and did not die of the quinsy, (a tumid infl.*

he departed: ^aand went and hanged himself with a halter.

6 But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the Corbona, because it is the price of blood.

7 And having consulted together, they bought with them the potter's field, to be a burying-place for strangers.

8 ^bWherefore that field was called Haceldama; that is, The field of blood, even to this day.

9 Then was fulfilled that which was spoken by Jeremias, the prophet, saying: ^c And they took the thirty pieces of silver, the price of him that was valued, whom they prized of the children of Israel.

10 And they gave them unto the potter's field, as the Lord appointed to me.

11 And Jesus stood before the governor, ^d and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it.

12 And when he was accused by the chief priests and ancients, he answered nothing.

13 Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee?

^a Acts i. 18.—^b Acts i. 19.—^c Zac. xi. 12.—^d Mark xv. 2; Luke xxiii. 3; John xviii. 33.

uation in the throat,) as some of late expound it. It is true the Greek word may sometimes signify a *suffocation* with grief; but it signifies also to be strangled with a rope, as Erasmus translated it. So it is in the ancient Syriac version; and the same Greek word is made use of in 2 Kings xvii., as to Achitophel's death. Wi.—To his first repentance succeeded fell despair, which the devil pursued to his eternal destruction.

VER. 6. *Corbona.* A place in the temple, where the people put in their gifts or offerings. Ch.

VER. 7. *Burying-place.* This the Pharisees did, as a show of their charity to strangers; but their intention, according to S. Jerom, was to disgrace Jesus; thus to keep alive in the minds of the people, that he was sold by one of his own disciples, and delivered up to a disgraceful death. Dion. Carth.

VER. 8. *Haceldama* is a Syriac word: it is not in the Greek; and some conjecture that it found its way hither from the first chapter of the Acts, ver. 19. V.

VER. 9. *Then was fulfilled that which was spoken by Jeremias.* Jeremy is now in all Latin copies, and the general reading of the Greek; whereas the passage is found Zac. xi. 12. Some judge it to have been in some writing of Jeremy, now lost; as S. Jerom says, he found it in a writing of Jeremy, which was not canonical.—*And they took the thirty pieces of silver;* each of which was called an *argenteus*. The evangelist cites not the words, but only the sense of the prophet, who was ordered to cast the pieces into the house of the Lord, and to *cast them to the potter*: which became true by the fact of Judas, who cast them into the temple: and with them was purchased the *potter's field*. *The price of him that was prized.* Wi.

VER. 11. *Jesus stood before the governor.* By comparing the four evangelists together, Pilate condescended to come out to the priests, and asked them what accusations they brought against this man? They replied first in general terms (John xviii. 30): *If he were not a malefactor, we would not have delivered him up to thee. Take him you, said Pilate, and judge him according to your law.* They answered, It is not permitted us to put any one to death. After this they accused him of *raising tumults, and forbidding to give tribute to Cæsar* (Luke xxiii. 2; a manifest falsehood; see Matt. xxii.); and that he said, *he is Christ, the king.* Upon this Pilate called him into the palace before him, and said, *Art thou the king of the Jews?* Jesus owned he was: but first asked Pilate, if he said this of himself, or by the suggestion of others; which was to insinuate, that this information of his being a king came from his malicious adversaries; and that Pilate, having been so long governor, could not but know that he had never set himself up for king, nor pretended to any kingly power. However, Pilate replied somewhat peevishly, *Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done?* Jesus then told Pilate, that *his kingdom was not of this world.* This abundantly satisfied Pilate: who needed not trouble his head about any spiritual kingdom, or such as was not of this world. Jesus speaking of *truth*, Pilate asked him after a slight manner, *what is truth?* but, perhaps, without waiting for any answer, went presently out, and told the Jews, that he found *no cause nor crime in Jesus.* Wi.

VER. 14. *The governor wondered exceedingly* at Jesus's patience and silence: and he saw very well that it was envy that excited the Jewish priests against him. Matt. xxvii. 18. But they went on charging him, that he *stirred up the people, even from Galilee to Jerusalem.* Pilate hearing that he was of Galilee, laid hold on this occasion, and sent him to Herod Antipas, who was tetrarch of Galilee; and being a Jew, was come up to Jerusalem at this great feast. Herod was glad to see Jesus brought to him, hoping to see him do some miracle in his presence: but finding him silent, and that he did not satisfy his curiosity, he *contemned him*, and ordered him to be clothed in such a garment as might make him laughed at

14 And he answered him not to any word; so that the governor wondered exceedingly.

15 Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would.

16 And he had then a notorious prisoner, that was called Barabbas.

17 They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus, who is called Christ?

18 For he knew that through envy they had delivered him up.

19 And as he was sitting on the judgment-seat, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream on account of him.

20 ^bBut the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away.

21 And the governor answering, said to them: Which will you have of the two to be released unto you? But they said, Barabbas.

^a Mark xv. 11; Luke xxiii. 18; John xviii. 40; Acts iii. 14.

for a fool, or a mock king; and in this dress, sent him back through the streets to Pilate. Wi.

VER. 15. *Upon the solemn day of the Paschal feast,* (which began the evening before,) it was a custom for the governor to pardon and release to the people any one criminal whose life they should petition for; and to induce them to beg for Jesus, he put in the balance with him one Barabbas, *a famous malefactor, a seditious murderer*, says S. Mark; *a robber, or thief*, says S. John. Wi.

VER. 19. *In a dream.* We must remark, that these kind of dreams were not unusual among the Gentiles, being sent by God for some just and necessary reason; as on this occasion, that there might be a public testimony from the Gentiles, of the justice and innocence of Christ. S. Jerom.

VER. 20. *That they should ask Barabbas.* Pilate wishing on this occasion to show the Jews the enormity of their crime, again puts the question, *which will you have of the two?* And again, *What shall I do with Jesus, who is called Christ?* But they, being enraged that Pilate should declare Jesus to be the Christ, all in frantic fury exclaimed, *Let him be crucified.* Origen.

VER. 21. *Whether . . . of the two,* said Pilate to them, will you have released? S. Mark tells us, that at the instigation of the priests, the people petitioned for Barabbas. It was no small disappointment to Pilate. *What then, said he, shall I do with Jesus?* They all answer, *Let him be crucified.* In S. Luke, *Crucify him, crucify him. What evil hath he done?* replied Pilate; and this he repeated thrice, according to S. Luke xxiii. 22.—Here in order followed the cruel scourging of our blessed Saviour, which Pilate consented to, in hopes to move the people to compassion. This was executed with the utmost cruelty. For they assembled the whole band of soldiers, commonly about six hundred. And they made him one *wound from head to foot.* Then a *scarlet or purple* coat was thrown over his shoulders: and *platting or wreathing a crown of thorns*, i. e. twisting sharp thorns, with some resemblance of a crown, they violently pressed it down on his head; and struck him at their pleasure with a *reed or cane*, which they had placed in his hand, instead of a sceptre; and kneeling in derision, said, *Hail, King of the Jews.*—When the soldiers had treated Jesus in this barbarous manner, Pilate himself presented him in this condition to the people, saying, *Behold the man.* He imagined their fury would now be changed into pity: but they still cried out, *Crucify him! crucify him!* Take him you, said Pilate, and crucify him; for I find no crime in him. The Jews then answered, *We have a law: and according to our law, he must die; because he hath made himself the Son of God.* At this Pilate was more afraid, lest perhaps he should be of the progeny of the gods, as the Romans fancied their heroes to be. He returned to the palace, and asked Jesus again, *Whence art thou?* Jesus gave him no direct answer, yet told him, *he could have no power over him, unless it had been granted him from above.* Pilate was still very desirous to get him set at liberty, especially when his wife sent a message to him to have nothing to do with that just man, for that she had suffered much in a dream on his account. Matt. xxvii. 19.—The Jews perceived Pilate's great inclination to set Jesus at liberty: they therefore tell him in plain terms, *that if he doth dismiss this man, he is no friend to Cæsar: for every one* say they, *that pretends to be a king, contradicts Cæsar.* This moved Pilate more than any thing whatsoever, and prevailed with him both against justice and his own conscience, to condemn Jesus. He feared lest some private information might be presented against him to Tiberius Cæsar. He presently mounted the judgment-seat in a public place, and said to the Jews, *Behold your king.* They cry out, *Away with him, crucify him. Shall I crucify your king?* said Pilate. They reply, *We have no king but Cæsar;* thus renouncing their Messias. At this Pilate yielded; and (ver. 24) washed his hands, and said, *I am innocent from the blood of this just man: look you to it.* Wi.

22 Pilate saith to them: What shall I do then with Jesus that is called Christ? They all say: Let him be crucified.

23 The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified.

24 And Pilate seeing that he prevailed nothing; but that rather a tumult was made; having taken water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it.

25 And all the people answering, said: His blood be upon us, and upon our children.

26 Then he released to them Barabbas, and having scourged Jesus, delivered him to them to be crucified.

27 Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band:

28 And stripping him, they put a scarlet cloak about him.

29 ^b And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews.

30 And spitting upon him, they took the reed, and struck his head.

31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

32 ^c And going out, they found a man of Cyrene, named Simon: him they forced to take up his cross.

33 ^d And they came to the place that is called Golgotha, which is the place of Calvary.

^a Mark xv. 16; Psal. xxi. 17.—^b John xix. 2.—^c Mark xv. 21; Luke xxiii. 26.

^d Mark xv. 22; Luke xxiii. 33; John xix. 17.

VER. 25. All the people answered, *His blood be upon us, and upon our children*; which continues, saith S. Jerom, to this day. Then Pilate delivered to them Jesus to be crucified. Wi.

VER. 26. And having scourged Jesus. We must know that Pilate was a subject of the Roman empire; and by the Roman law it was ordained, that whoever was condemned to the cross, should previously suffer the punishment of scourging. S. Jerom.—He wished also by this apparent severity to soften the minds of the Jews, content their inveterate animosity, and this with hopes that they would in the end consent to the liberation of Jesus. V.

VER. 28. A scarlet cloak. S. Mark and S. John call it purple. But these colours are frequently taken promiscuously by writers. V.

VER. 29. The crowning of thorns had preceded the time when Jesus was made over by Pilate to the Jews. As the Hebrew has no preterpluperfect tense, we may conjecture that those words *circumdecederunt, posuerunt*, are Hebraisms; for *circumdecederant, posuerant*, they had covered him with a cloak; they had placed a crown of thorns on his head, and a reed or cane in his hand. V.

Jesus carrieth his cross to Mount Calvary, where he is nailed to it. A great darkness.

VER. 31. And led him away to crucify him. It was the custom for men condemned to die by crucifixion to carry their cross, which Jesus did through the city; but going out, or being gone out of the city, and, as it is probable, fainting under the weight of it, (his strength as man being exhausted,) they forced a man of Cyrene, named Simon, perhaps a Gentile, of Cyrene, in Libya, to carry the cross after him. S. Luke says, *they laid the cross upon him to carry after Jesus*; whether it were that they made Simon carry the whole cross, or whether he only bore it up behind, is not expressed. S. Luke tells us, *a great crowd followed*, and a number of women, who wept and lamented; to whom Christ said, *Weep not over me, but weep for yourselves, and for your children*, on the account of the punishments and miseries that will shortly happen. Wi.

VER. 32. Cyrene was the capital of a province in Africa, near Libya. See Acts ii. 10. V.—S. John says that Christ went out carrying his own cross, while the other three evangelists state that they forced Simon of Cyrene to carry it for him. Both are true: for seeing Christ unequal to the weight, they compelled the other to take it up for him; not a part only, as some painters represent, but the whole, to Mount Calvary, as Jesus Christ had carried the whole before. S. Austin.

VER. 33. Golgotha, i. e. the place of Calvary, [†] of heads and skulls: perhaps, says S. Jerom, from the skulls of persons executed, and buried there. Several ancient writers would have it so called, from Adam's skull, whom they guess to have been buried there. Some also say that a part of this mountain was called Moria, the place where Abraham was ready to have sacrificed his son Isaac. Wi.—Isaac, carrying the wood on his shoulders for the sacrifice, was a figure of

34 And they gave him wine to drink, mingled with gall. And when he had tasted, he would not drink.

35 ^e And after they had crucified him, they divided his garments, casting lots; that the word might be fulfilled which was spoken by the prophet, saying: 'They divided my garments among them; and upon my vesture they cast lots.

36 And they sat down and watched him.

37 And they put over his head his cause written: **THIS IS JESUS, THE KING OF THE JEWS.**

38 Then were there crucified with him two thieves: one on the right hand, and the other on the left.

39 And they that passed by, blasphemed him, wagging their heads,

40 And saying: ^f Vah, thou who destroyest the temple of God, and in three days buildest it up again, save thy own self: if thou be the Son of God, come down from the cross.

41 In like manner also the chief priests with the Scribes and ancients mocking, said:

42 He saved others; himself he cannot save: ^g if he be the king of Israel, let him now come down from the cross, and we will believe him.

43 ^h He trusted in God, let him deliver him now if he will have him: for he said: I am the Son of God.

44 And the self-same thing the thieves also, that were crucified with him, reproached him with.

45 Now from the sixth hour, there was darkness over all the earth, until the ninth hour.

46 And about the ninth hour, Jesus cried with a loud

^a Mark xv. 24; Luke xxiii. 34; John xix. 23.—^f Psal. xxi. 19.—^g John ii. 19.

^h Wisd. ii. 18.—ⁱ Psal. xxi. 9.

Jesus Christ carrying his cross. The mountain was situated to the north-west of Jerusalem.

VER. 34. *Wine . . . mingled with gall.* [§] The Prot., from the ordinary Greek copies, translate *vinegar*; but other Greek copies have *wine*, which S. Jerom and S. Hilary follow. And in S. Mark all copies, without exception, have *wine mixed with myrrh*: and perhaps *myrrh*, from its bitterness, is here called *gall*. Our Saviour tasted it, but would not drink it. He refused not to taste the bitterness, but would not take what might lessen his torments. Wi.—S. Mark says, *mingled with myrrh*; perhaps it was mixed with both, to render it as bitter as possible. S. Austin.

VER. 35. *They divided his garments.* This was accounted with the ancients the greatest infamy. It was never done with any but the most vile and worthless wretches; with men who possessed nothing more than their garments. S. Chrys.

VER. 37. *This is Jesus, the King of the Jews.* S. Mark has only, *this is the King of the Jews*; as also S. Luke. S. John, *Jesus, of Nazareth, King of the Jews*, which might be the whole inscription. It was the custom of the Romans to put such inscriptions with the cause of their being crucified. S. Luke and S. John tell us, it was written in *Hebrew, Greek, and Latin*. The Jews begged of Pilate that it might be changed, and only put, *He said, I am the King of the Jews*: but Pilate made them this short answer, *What I have written, I have written*. Wi.

VER. 38. *Tico robbers, or thieves, and Jesus in the midst;* as if he had been the greatest malefactor of the three. Wi.

VER. 39. *They . . . blasphemed,* reviled, and insulted him with words and gestures. Wi.

VER. 42. *If he be the king of Israel.* Pilate having written on the inscription set upon the cross, that Christ was the king of Israel, the Jews endeavoured to persuade him to remove or alter it; but Pilate gave them for answer, according to S. John, *What I have written, I have written.* The Jews, therefore, wishing to show that he was not their king, said with insulting scorn, *if he be the king of Israel, let him come down from the cross*, (S. Chrys.) *and we will believe him.*

VER. 43. *If he will have him:* lit. *if he will him.* In the style of the Scriptures, *to will*, is to love, or be pleased with any one; and so it is applied, Psal. xxi. 9, from whence these words are taken. See also 1 Kings xviii. 22. Wi.

VER. 44. *And the self-same thing the thieves also:* i. e. one of them, the other being converted, as we find Luke xxiii. 39. Wi.—S. Ambrose, S. Chrysostom, S. Jerom, and Ven. Bede say, that at first both of the thieves blasphemed; but one of them seeing the wonderful things that happened, viz. that the sun was darkened, the rocks split asunder, &c., was terrified and converted, he believed in Jesus, and atoned for his former evil language, by praying to him as to his God Dion. Carth.

VER. 45. *From the sixth hour.* S. Mark says, it was the third hour, am

voice, saying: 'Eli, Eli, lamma sabacthani? that is, My God, my God, why hast thou forsaken me?

47 And some of them that stood there and heard, said: This man calleth for Elias.

48 And immediately one of them running, took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink.

49 And the others said: Stay, let us see whether Elias will come to deliver him.

50 And Jesus again crying with a loud voice, yielded up the ghost.

51 ^bAnd behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent.

52 And the graves were opened: and many bodies of the saints that had slept, arose:

53 And coming out of the tombs after his resurrection, came into the holy city and appeared to many.

54 Now the centurion, and they that were with him, watching Jesus, having seen the earthquake and the

* Psal. xxi. 1.—^b 2 Par. iii. 14.

they crucified him. S. John says, it was about the sixth hour, when Jesus was condemned. To reconcile these expressions, we may take notice, that the third greater hour lasted till the sixth hour; and so S. Mark calls it the third hour, because the third great hour (which contained three lesser hours) did not end till mid-day, when the sixth hour was beginning; so that the end of the third, and the beginning of the sixth, happened together.—*A darkness,|| at mid-day, and at full moon.* Origen thinks this darkness was only in Palestine, and the neighbouring countries: for as to the words, over the whole earth, or over the whole land, we find one kingdom or empire, by a common way of speaking, called the whole earth, or the whole world. Here, in the history of Christ's passion, we should take notice of his seven last words, or sentences, on the cross. 1. He prayed for his enemies, and those that put him to death, (Luke xxiii. 34,) *Father, forgive them, for they know not what they do.* 2. His mercy called the good thief, *This day thou shalt be with me in paradise.* Luke xxiii. 43. 3. He recommended his beloved disciple to his mother, saying, *Woman, behold thy son;* and his mother to the same disciple, with, *Behold thy mother.* John xix. 26, 27. 4. Here (ver. 46) he cried out with a loud voice, *Eli, Eli, lamma sabacthani, i. e. My God, my God, why hast thou forsaken me?* These words, out of Psal. xxi. 1, were to express his violent sufferings. The Armins objected them against the Divinity of Christ; to whom the Fathers answer, that he spoke these words in the person of sinners, for whose sake he suffered, as they show by the following words of the same Psalm, *far from my salvation are the words of my sins;* which cannot be applied to Christ, he being incapable of sinning. Besides, these words may be expounded as a prayer, by which he desires of his Father, not to be abandoned any longer, but that his sufferings may now have an end. The fifth sentence was, *I thirst,* to let us know the violent thirst of his exhausted body. S. John (xix. 28) says it was that the Scripture might be fulfilled, Psal. lxviii. 22, *And in my thirst they gave me vinegar to drink.* The sixth sentence was, *It is consummated* (John xix. 30); i. e. the work of man's redemption, and all the prophecies, and decrees of heaven, concerning me, the Saviour of the world, are now accomplished. The seventh and last sentence was, *Father, into thy hands I commend my spirit;* and with these words, says S. Luke, (xxiii. 46,) pronounced with a loud voice, he expired. Wi.

The miracles at Christ's death. His burial.

VER. 47. *This man calleth for Elias.* S. Jerom thinks these might be some of the Roman soldiers, who understood not Syriac, but who had heard of the prophet Elias. Wi.—But if we understand it of the Jews, who could not possibly be ignorant of this word, we must suppose it was merely a stratagem of theirs, who, wishing still to show the weakness of our Redeemer, said that he called Elias to his aid. S. Jer.

VER. 50. *With a loud voice.* In this our Redeemer confirms what he had said to Pilate, *I have power to lay down my life, and I have power to take it up again:* for he cried with a loud voice, and at the very hour of the evening sacrifice, to show that it was the effect of his own will that he died. S. John Chrys. Hom. 89.

VER. 51. *The veil of the temple was rent.* As there were in the temple two parts of the sanctuary, so there were two veils, or partition walls. The first sanctuary, called the *holy*, was separated by a veil from that part of the temple called the *court of the Israelites.* Into this outward sanctuary, called the *holy*, entered every day the priests that were in office. The second interior sanctuary, called the *holy of holies*, was also separated from the outward sanctuary by another veil. And into this *holy of holies* no one was to enter except the high priest, and he but once a year. Both these veils seem to have been rent at Christ's death: and by their being broken down, was signified first, that the ceremonies of the ancient law were to be abolished by the law of Christ; and also that heaven should be open to all.—*The earth quaked.* How far this earthquake was extended, is uncertain.—*The earth was rent, and the graves were opened: and many bodies of the saints . . .* Jerom takes notice, that those saints did not rise with their bodies till

things that were done, were greatly afraid, saying: Indeed this was the Son of God.

55 And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him:

56 Among whom was Mary Magdalene, and Mary, the mother of James and Joseph, and the mother of the sons of Zebedee.

57 ^aAnd when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded that the body should be delivered.

59 And Joseph taking the body wrapt it up in a clean linen cloth,

60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way:

61 And there was Mary Magdalene, and the other Mary sitting over against the sepulchre.

62 And the next day, which followed the day of the

* Mark xv. 42; Luke xxiii. 50; John xix. 38.

after Christ was risen; and so it follows, *that going out of the graves, after the resurrection, they came into the holy city, (i. e. into Jerusalem,) and appeared to many.* Wi.—This event was a prophecy of the fatal destruction that was shortly to fall upon the temple; and also, that it should henceforth give place to things more noble and sublime. It likewise shows the greatness of Christ's power. S. Chrys. Hom. 89.

VER. 54. *Indeed this was the Son of God.* S. Mark says, that when they saw Jesus die in that manner, crying out with a loud voice, which could not be natural, and when they saw the other miracles, they were struck with fear. S. Luke says (xxiii. 47,) that the centurion glorified God, &c. Wi.—It is said that this centurion being afterwards confirmed in the faith, was honoured with the crown of martyrdom. S. Chrys. Hom. 89.

VER. 55. *Ministering unto him.* These women ministered to our Lord, hoping that he would bestow heavenly food to them, who offered earthly food to him: not that the Creator of all things stood in need of assistance: but he wished to show his disciples an example of poverty in himself, and charity in these women, among whom were Mary Magdalene, sister of Martha and Lazarus; Mary, the mother of James the less and Joseph, sister of the blessed Virgin Mary; and the mother of the sons of Zebedee, otherwise called Salome, who were disciples of Jesus. S. Jerom, and M.

VER. 57. *When it was evening, &c.* S. John tells us, (chap. xix. 31,) that the day on which Jesus died, being the day of preparation, (lit. the parasceve,) that is, the Friday or eve of the great sabbath, to wit, of the sabbath-day, which happened in the week of the Paschal solemnity, the Jews desired of Pilate that the bodies might not remain on the crosses on the sabbath-day, but that they might be taken away. Some soldiers were sent for this purpose, and broke the legs of the two others that were not quite dead; but perceiving that Jesus was dead, they broke not his legs, but one of them pierced and opened his side with a lance, or spear, and with such a wound, as would have deprived him of life, had he not been already dead. The Divine Providence permitted this, to make his death more certain and undoubted.—*Joseph, a disciple in private,* now encouraged by the miracles which had happened, went boldly to Pilate, and begged the body of Jesus. S. Mark says, Pilate wondered, when he heard he was dead; and having been informed of the truth by the centurion, he granted the body to Joseph. Nicodemus also, who is called a prince of the Jews, (John iii. 1,) came to bury our Saviour, bringing with him a mixture of myrrh and aloes, to embalm the body, as they did. Wi.—The town of Arimathea is placed on the maps about eighteen or twenty miles north-west of Jerusalem.

VER. 59. *Wrapt it up.* Behold with admiration the courage and constancy of this disciple of Christ, who, through love for his crucified Saviour, willingly exposed himself not only to the enmity of his countrymen, but even to the danger of death, and dared in presence of all to beg the body of Jesus, and to give it public interment. S. Chrys. Hom. 89.

VER. 60. *And Joseph laid it in his own new monument, . . . hewed or cut out in a rock,* where no one had ever been laid: and rolled a great stone against the entrance, that no one might go in, or take away the body. But Mary Magdalene, and other women that had accompanied Jesus from Galilee, followed at a distance, to mark the place, having a design to come afterwards, and again embalm the body. Wi.

VER. 61. *Sitting over against.* Though S. Matthew makes mention of two women only, who were there, it is nevertheless certain from the other evangelists, that there were more, though these two are here particularized, because they perhaps showed greater anxiety. Jans.

VER. 62. *The next day,* which followed that of the parasceve, or preparation (that is, on the great sabbath-day,) the chief priests came to Pilate, to beg of him to set a guard at the monument. Wi.—*The day of the preparation.* The eve of the sabbath; so called, because on that day they prepared all things necessary: but being allowed so much as to dress their meat on the sabbath-day. Ch.



When the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty.

And all the nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats.

And he shall set the sheep on his right hand, but the goats on the left.

Cath.

preparation, the chief priests and the Pharisees came together to Pilate,

63 Saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again.

64 Command, therefore, the sepulchre to be guarded until the third day; lest his disciples come, and steal him away, and say to the people: He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said to them: You have a guard: go, guard it as you know.

66 And they departing, made the sepulchre sure, with guards, sealing the stone.

CHAP. XXVIII.

The resurrection of Christ. His commission to his disciples.

AND in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre.

2 And behold there was a great earthquake. For an

* A. D. 33. Mark xvi. 1: John xx. 1.

VER. 63. Sir, we have remembered, that that seducer said: ... After three days I will rise again. This, therefore, must have been well known among the Jews. Wi.—The chief motive which influenced the high priest on this occasion, was probably the apprehension lest this prediction of Christ's resurrection should be verified. The wonderful prodigies which took place at his death, and especially the opening of the graves, (though none arose it is believed till after Christ's resurrection, since Christ is called the first-born from the dead, Col. i. 18, and the first-fruits of them that sleep, 1 Cor. xv. 20,) might naturally appear as preludes to what he had so often foretold.

VER. 65. You have a guard; supposed to be a company of Roman soldiers, destined for the guard of the temple (V.): or, may take a guard; go, and make it secure; which they did, sealing the stone, and placing guards at the monument. Providence ordered this, to make Christ's resurrection more certain and evident. Wi.

VER. 66. They departing. See how, beyond the possibility of contradiction, these precautions prove the reality of Christ's resurrection, and how the inveterate enemies of Christ become unwilling witnesses of it; for, since the sepulchre was guarded, there was an impossibility of any deceit on the part of the disciples. Now, if the least deceit was utterly impracticable, then indeed Christ our Lord has infallibly risen; and to remove every, the least possibility of deceit, Pilate would not permit the soldiers alone to seal up the monument. S. Thos. Aquin.—The high priests made the sepulchre sure, sealing the stone at the entrance of the monument with the public seal, *σφραγίζαντες τὸν λιθὸν*, proof against all fraud, either of corrupt guards or of designing followers, as Darius did, (Dan. vi. 17,) that no violence might be offered him. All this diligence, on the part of the enemies of the Christian faith, was permitted by Divine Providence, that our faith in Christ's resurrection might be more certain, his glory greater, and the minds of the people better disposed to believe. Jans.

* V. 5. Laqueo se suspendit, *ἀπῆγξατο*. See Mr. Legh, Crit. Sacra, *ἀπῆγχονται*, strangulor, suffocor.

† V. 9. Zachar. xi. 13, projice illud ad statuarium, decorum pretium. . . . Et projeci illos in domum Domini ad statuarium; where the Hebrew word signifies, ad figulum.

‡ V. 33. Calvariae locus. *κρανιον τόπος*.

§ V. 34. Vinum cum felle mixtum. The ordinary Greek copies have, *δέος* *υετὰ χολῆς*; but several copies have, *οἶνον*: and all of them in S. Mark, *ἰσμυρνίσιον οἶνον*. Lamy says, *δέος* is also used for made wines.

|| V. 45. Tenebræ, a darkness. What is brought out of Phlegon, on the 4th year of 202nd Olympiad, is no convincing proof that this was by an eclipse, but may be understood of a great and extraordinary darkness.

CHAP. XXVIII. VER. 1.* And in the end of the sabbath, when it began to dawn towards the first day of the week. According to the letter, in the evening of the sabbath, which began to dawn on the first of the sabbath (or of the sabbaths, in the common Greek copies). This latter translation, which is that of the Rheims Testament, is certainly more according to the letter, and more obscure than it need to be. First, by translating *on the first of the sabbath*, where sabbath is taken for a week, as in other places, Luke xviii. 12; Acts xx. 7; and 1 Cor. xvi. 2. It may therefore here be literally translated, *on the first day of the week*. Secondly, by the evening, is here meant the night: for in the Scriptures, both the Latin and Greek word, which we find in this place, not only signifies that time which we commonly call the evening, but is also put for the whole night itself, and for the time from sunset to sunrise next morning. Moreover, it appears by the other evangelists. S. Mark (xvi. 1) says, *when the sabbath was past . . . very early in the morning*. S. Luke says, (xxiv. 1,) *very early in the morning*. S. John (xx. 1) says of Mary Magdalene, that *she came in the morning, when it was yet dark*. From all which it is plain, that Mary Magdalene, and the other pious women, came to the sepulchre at the end of the night after the sabbath-day, or when it began to be light, and about sunrise on the first day of the week, on our Sunday.

angel of the Lord descended from heaven: and coming rolled back the stone, and sat upon it.

3 And his countenance was as lightning, and his raiment as snow.

4 And for fear of him, the guards were struck with terror, and became as dead men.

5 And the angel answering, said to the women: Fear not you: for I know that you seek Jesus who was crucified:

6 He is not here; for he is risen, as he said. Come, and see the place where the Lord was laid.

7 And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee: there you shall see him. Lo, I have foretold it to you.

8 And they went out quickly from the sepulchre, with fear and great joy, running to tell his disciples.

9 And behold Jesus met them, saying: All hail. But they came up and took hold of his feet and worshipped him.

—And the other Mary, &c. S. Mark says, *Mary*, the mother of *James and Salome*. S. Luke also names *Joanna*, who was wife to *Chusa*, Herod's steward. These women had rested the sabbath, and as soon as it was over, i. e. after sunset, they bought spices, and prepared them in the night, in order to embalm the body next morning. Wi.

VER. 2. Behold . . . an angel. The angel did not remove the stone to afford a passage to Christ when he arose; for Christ most certainly arose before the angel appeared; but he removed the stone to prepare the way for the women, and to show the soldiers that Christ was arisen.—*For an angel of the Lord*. This angel, who came to testify Christ's resurrection, removed the great stone; but Christ was risen before, who, according to all the Fathers, says Estius, rose, the sepulchre being yet shut.†—S. Matthew and S. Mark name but one angel; S. Luke and S. John name two. It may be answered, that the women saw one at one time, and two at another: one upon the stone, out of the monument (which also frightened the guards); afterwards this angel disappeared, and the women coming near, and looking into the vault, *saw two angels*, when he that was on the right side said, *Why seek you him that is living, among the dead?*—Another difference to be observed, is, that S. Matthew, Mark, and John tell us, that the angel, or angels, *sat*; and S. Luke, that they *stood*: they might *sit* at one time, and *stand* at another. In the third place, we take notice that Mary Magdalene seems to have come running to S. Peter and S. John, as soon as ever she saw the stone removed, with these words, *They have taken away the Lord . . . and we know not where they have laid him*, John xx. 2: we do not there read that she said any thing of the angels. In all these there is no contradiction; and the difficulties rise only from this, that each evangelist does not relate all the circumstances. Wi.

VER. 6. He is risen, as he said. This is to put them in mind of what they ought to have remembered, and believed.—S. Luke is more particular; and tells us the angel said, *Remember how he spoke to you, when he was yet in Galilee, that the Son of man must be delivered into the hands of sinners, and be crucified, and the third day rise again*. Wi.

VER. 7. Into Galilee. It is not without reason that the angel informs the women that he will go before them into Galilee; for Galilee is interpreted a *transmigration*, or a passage. O happy women, who merited the glorious ministry of announcing to a sunk and distressed world the triumphant resurrection of our Redeemer.

VER. 9. Jesus met them. According to S. Mark, Christ appeared first to Mary Magdalene; and the particulars are related by S. John. She at first did not know him, but took him *for the gardener*: then he called her by her name, *Mary*, and she knew him: he said to her, *Touch me not, for I have not yet ascended to my Father*; i. e. according to the common exposition, I have not ascended, nor am yet going to ascend; thou mayest see me again before I ascend: this is not the last time.—We also read here, (ver. 9,) that he appeared to some of the other women, as they were returning to Jerusalem from the sepulchre, and that they *laid hold on his feet and adored him*; nor is it said, that he hindered them. Wi.—They were then returning to carry the news to the disciples, when they laid hold of his feet. To touch the feet, was in the Scripture a species of veneration.

VER. 10. There they shall see me. Our Saviour, on the day of his resurrection, showed himself alive five different times: 1. to Mary Magdalene; 2. to the women leaving the sepulchre; 3. to S. Peter; 4. to the two disciples going to Emmaus; 5. to the disciples assembled together, when the two returned from Emmaus. And after the day of his resurrection, before he ascended into heaven, he appeared other five times: 1. after eight days, when Thomas was present; 2. when the seven disciples were fishing on the sea of Tiberias (S. John xxi.); 3. to the eleven on Mount Thabor; 4. in Jerusalem, on the day of his ascension; and 5. on the same day on Mount Olivet, when he was taken from them. Dion. Carth.—The seventh apparition of Jesus, which was by the sea or lake of Tiberias, S. John calls the *third*, which may mean in any numerous assembly of his disciples; the first being on the day of his resurrection, and the second the Sunday following. This may also be referred to the number of days. He first appeared in different

10 Then Jesus said to them: Be not afraid. Go, tell my brethren that they go into Galilee, there they shall see me.

11 Now when they were departed, behold some of the guards came into the city, and told the chief priests all the things that had been done.

12 And they being assembled together with the ancients, having taken counsel, they gave a great sum of money to the soldiers;

13 Saying: Say you, that his disciples came by night, and stole him away when we were asleep.

14 And if the governor shall hear of this, we will persuade him, and secure you.

15 So they, taking the money, did as they were taught.

persons on the very day of his resurrection; secondly, eight days afterwards, and then a third time. S. Aug.

VER. 11. *Some of the guards came into the city.* It is probable they had retired a while to some place to consult what to say, and how to avoid being punished. The chief priests, after consulting upon the matter, ordered them to say, *that when they were asleep, the disciples came and stole away Jesus's body.* This report was spread about every where. S. Augustin laughs at them for their blindness and folly, in bringing men in for witnesses of a fact, which they themselves own was done whilst they were asleep. Wi.

VER. 12. *Gave a great sum of money.* These princes of the Jewish nation still persisting in their malice, refused to turn to their Creator by hearty repentance, and wished to persuade the world that Jesus was not risen, sacrificing that money to falsehood, which was given for the use of the temple. For as they offered Judas thirty pieces of silver to betray his Master, so now they offer a great sum of money to suppress a truth so useful and so necessary for man. S. Jerom.

VER. 13. It hence appears, that the chief priests themselves were fully convinced of the fact; for, otherwise, they would not have bribed the soldiers to dissemble, but would have accused the soldiers before the president of a neglect of duty. T.—How was it possible for the timid and weak disciples, who dared not show themselves in public, to come in defiance of an armed multitude to steal away the body! If these men dared not even to come forward in defence of their Master when alive, is it probable that these same men after his death would steal away his body? And, could they, even allowing the possibility of conceiving the design, have removed the stone, which required a great number of hands to stir? Was not the mouth of the sepulchre also sealed? But why did they not steal away the body the first night, before the guards were stationed? For it was on Saturday the priests petitioned for a guard. Why did they not also take the clothes, which S. Peter saw lying in the sepulchre? Would not a delay in taking off the clothes, and the napkin that bound his head, have appeared dangerous? Would it not have exposed their lives, particularly as the body had been anointed, and some time would be requisite to remove the linen, which would adhere to the body? The means they take to make the miracle uncertain, render it utterly undeniable. For in protesting that the disciples stole it away, they confessed that the body was no longer in the sepulchre. The fear and doubts of the disciples, joined to the idle story of the soldiers, is an evident demonstration, that the account of the body being stolen away, is a gross calumny. S. Chrys. Hom. 90.

VER. 16. *The eleven disciples went into Galilee*, yet not till above eight days after. When the apostles and disciples were gone into Galilee, he showed himself to seven of them, as they were fishing on the lake of Tiberias. John xxi. 4. We read also in this chap. (ver. 16) that he appeared to them *on a mountain in Galilee*: what mountain it was we know not. It may be of this apparition that S. Paul says, (1 Cor. xv. 6,) *Then was he seen by more than five hundred brethren at once.* He also tells us he appeared to S. James. See ver. 7. But when or where this was is not mentioned. In fine, Christ, till his ascension, frequently appeared to them, and conversed with them. He taught them to understand the *Holy Scriptures*, and all that belonged to their ministry: he gave them *power to forgive sins*. He sent his apostles, as his *heavenly Father had sent him*. He gave in particular to S. Peter the *charge over his whole flock*. He promised to send down upon them the *Holy Ghost*; and to remain with them himself to the end of the world, i. e. with his Church. Wi.

VER. 18. *All power is given to me.* The Arians object that the power which Christ had, is said to be given him by another. The Catholics answer, that Christ, as man, received this power from God. Secondly, It may also be said, that the

And this word was spread abroad among the Jews even unto this day.

16 And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17 And seeing him, they adored: but some doubted.

18 And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth.

19 *Go ye, therefore, and teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;*

20 Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

• Mark xvi. 15.

eternal Son, though he be equal, and be the same God with the Father, yet he *proceeds and receives* all from the Father. Wi.—See here the warrant and commission of the apostles and their successors, the bishops and pastors of Christ's Church. He received from his Father, *all power in heaven and in earth*: and in virtue of this power he *sends them* (even as his Father sent him, S. John xx. 21,) to *teach and disciple, μαθητεύειν*, not one, but *all nations*, and instruct them in *all truths*: and that he may assist them effectually in the execution of this commission, he promises to be with them, (not for three or four hundred years only,) but *all days, even to the consummation of the world*. How then could the Catholic Church go astray? having always with her pastors, as is here promised, Christ himself, who is the way, the truth, and the life. S. John xiv. 6. Ch.

VER. 19. *Teach all nations.* In S. Mark we read, *going into the whole world, preach to every creature*, that is capable of it; not only to the Jews, but to *all nations* throughout the *whole world, baptizing them, &c.* The Anabaptists pretend to show from this place, that none are to be baptized, unless they be first taught and instructed. This is true, as to persons who are already come to an age, in which they are capable of being instructed before their baptism. But according to the tradition and constant doctrine of the Catholic Church, received also by the pretended Reformed Churches, new-born children are to be baptized before they are capable of instruction: nor can they enter into the kingdom of heaven without baptism.—*In the name of the Father, &c.* We are made Christians in the name of the Father, and of the Son, and of the Holy Ghost: we profess to believe, and hope for our salvation, by believing, hoping, serving, and adoring the same three Divine Persons, from whence the Fathers prove the Father, the Son, and the *Holy Ghost* to be *one God*, and equal in all perfections. Wi.—Had Christ only said, Lo! I am with you all days; it might, in that case, be limited to the natural lives of the apostles; but as he moreover adds, *even to the consummation of the world*, it must necessarily be extended to their successors in the ministry, till the end of time. E.

VER. 20. *Behold I am with you all days, even to the end of the world,* embraces two points necessary for the Church; viz. *integrity of doctrine, and sanctity of life*; for, if either of these should be wanting to the Church, it might then be justly said, that she had been left and abandoned by Christ, her Spouse. E.—Jesus Christ will make good his promise: 1. by always dwelling in the hearts of the faithful; 2. by his sacramental presence in the holy Eucharist; 3. by his providential care, and constant protection to his holy Catholic Church. These last six lines of S. Matthew's Gospel, says the bright luminary of France, Bossuet, most clearly demonstrate the infallibility and indefectibility of the one, holy, Catholic Church, which all are commanded to hear and to obey.

* V. 1. Vespere autem Sabbati quæ lucescit in prima Sabbati. ὅψι δὲ σαββάτων, (one Greek copy, σαββάτου,) τῷ ἐπιφωσκούσῃ εἰς μιαν σαββάτων (in unam seu primam Sabbatum). What must the Latin, quæ, and the Greek, ἐπιφωσκούσῃ, agree with? We must understand in the Latin, dies; i. e. die quæ lucescit: and in the Greek we must understand, ἡμέρᾳ τῷ ἐπιφωσκούσῃ.—We may also observe, that in the Greek we read not ὅψις, but ὅψι, the adverb, sero; so that for the Latin to correspond to the Greek, it should also be vespere, late after the sabbath. In fine, that *vespera* is used in Scripture for the night: see what is said in Genesis, on all the days of the creation; and the annotations on Matt. xiv. 15.—Paulus Burgensis, in his Additions, published with his *Glossa* on Gen. 1 p. Attendendum quod Hebrei per vespere intelligent Noctem, quæ incipit a vespere, et terminatur in mane sequenti, &c.

† V. 2. Estius. Est exponit Patrum sententia Christum resurrexisse clause sepulchro

THE
HOLY GOSPEL OF JESUS CHRIST
ACCORDING TO
S. M A R K.

MARK, who wrote this Gospel, is called, by S. Augustin, the abridger of S. Matthew; by S. Irenæus, the disciple and interpreter of S. Peter; and according to Origen and S. Jerom, he is the same Mark whom S. Peter calls his son. Stilting, the Bollandist, (in the Life of S. John Mark, T. 7, Sep. 2, p. 367, who was son to the sister of S. Barnabas,) endeavours to prove that this was the same person as our evangelist; and this is the sentiment of S. Jerom, and some others; but the general opinion is that John, surnamed Mark, mentioned in Acts xii., was a different person. He was the disciple of S. Paul, and companion of S. Barnabas, and was with S. Paul at Antioch, when our evangelist was with S. Peter at Rome, or at Alexandria, as Eusebius, S. Jerom, Beronius, and others observe. Tirinus is of opinion that the evangelist was not one of the seventy-two disciples, because as S. Peter calls him his son, he was converted by S. Peter after the death of Christ. S. Epiphanius, however, assures us he was one of the seventy-two, and forsook Christ after hearing his discourse on the Eucharist, (John vi.,) but was converted by S. Peter after Christ's resurrection. Hær. 51, c. 5, p. 528.—The learned are generally of opinion that the original was written in Greek, and not in Latin; for, though it was written at the request of the Romans, the Greek language was commonly understood amongst them; and the style itself sufficiently shows this to have been the case. The old MS. in Latin, kept at Venice, and supposed by some to be the original, is shown by Montfaucon, and other antiquaries, to have been written in the sixth century, and contains the oldest copy extant of S. Jerom's version.—S. Peter revised the work of S. Mark, approved of it, and authorized it to be read in the religious assemblies of the faithful; hence some, as we learn from Tertullian, attributed this Gospel to S. Peter himself. S. Mark relates the same facts as S. Matthew, and often in the same words; but he adds several particular circumstances, and changes the order of the narration, in which he agrees with S. Luke and S. John. He narrates two histories not mentioned by S. Matthew; the widow's two mites, and Christ's appearing to the two disciples, on the road to Emmaus; also some miraculous cures (Mark i. 40; vii. 32; viii. 22, 26); and omits many things noticed by S. Matthew. . . But nothing proves clearly, as Dom. Ceillier and others suppose, that he made use of S. Matthew's Gospel. In his narrative he is concise, and he writes with a most pleasing simplicity and elegance. It is certain that S. Mark was sent by S. Peter into Egypt, and was by him appointed bishop of Alexandria, (which, after Rome was accounted the second city of the world,) as Eusebius, S. Epiphanius, S. Jerom, and others assure us. He remained here, governing that flourishing church with great prudence, zeal, and sanctity. He suffered martyrdom in the 14th year of the reign of Nero, in the year of Christ 68, and three years after the death of SS. Peter and Paul, at Alexandria, on the 25th of April; having been seized the previous day, which was Sunday, at the altar, as he was offering to God the prayer of the *oblation*, or the mass.

CHAPTER I.

The preaching of John the Baptist. Christ is baptized by him. He calls his disciples, and works many miracles.

THE beginning of the Gospel of Jesus Christ, the Son of God.

2 As it is written in Isaias, the prophet: ^a Behold I send my angel before thy face, who shall prepare thy way before thee.

3 ^bThe voice of one crying in the desert: Prepare ye the way of the Lord; make his paths straight.

4 ^cJohn was in the desert baptizing, and preaching the baptism of penance for the remission of sins.

5 ^dAnd there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in the river of Jordan, confessing their sins.

6 ^eAnd John was clothed with camels' hair, and a

leathern girdle about his loins: ^f and he eat locusts and wild honey, and he preached, saying:

7 ^gThere cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose.

8 ^hI have baptized you with water; but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days that Jesus came from Nazareth of Galilee: and was baptized by John in the Jordan.

10 And forthwith coming up out of the water, he saw the heavens opened, ⁱ and the Spirit as a dove descending, and remaining on him.

11 ^jAnd there came a voice from heaven: Thou art my beloved Son, in thee I am well pleased.

12 ^kAnd immediately the Spirit drove him out into the desert.

^a Mal. iii. 1.—^b Isa. xl. 3; Matt. iii. 4; Luke iii. 4; John i. 23.—^c A. D. 29.
^d Matt. iii. 5.—^e Matt. iii. 4.—^f Lev. xi. 22.

^g Matt. iii. 11; Luke iii. 16; John i. 27.—^h Acts i. 5, and ii. 4, and xi. 16, and xi. 4.

ⁱ A. D. 30.—^j Luke iii. 22; John i. 32.—^k Matt. iv. 1; Luke iv. 1.

CHAP. I. VER. 1. *The beginning of the Gospel.* The Greek word, ^a and Latin derived from it, signifies the *good news*, or happy tidings about Christ's coming and doctrine. The word *gospel* is from the Saxon, *God's spell*, or *good spell*, i. e. *God's word*, or *good speech*. Wi.

VER. 2. *In Isaias, the prophet.* That in the ancient copies was read *Isaias*, and not *Malachy*, is confirmed by the Syriac version, and also by S. Irenæus, Origen, S. Jerom, &c. It is also proved from an objection of Porphyrius, who says S. Mark mistook Isaias for Malachy. In the ordinary Greek copies at present, we read in the *prophets*, not naming either Isaias or Malachy. The words seem taken partly out of one, and partly out of the other. These words, *Behold I send my angel before thy face, who shall prepare thy way before thee*, are found Mal. iii. 1. And the following words, *A voice of one crying in the desert: Prepare ye the way of the Lord, make straight his paths*, are in Isa. xl. 3. Wi.—S. John is here styled an angel, on account of his angelic life, and extraordinary sanctity; but what is meant by, *who shall prepare thy way*, is, that S. John is to prepare the minds of the Jews, by his baptism and preaching, to receive their *Messias*. Theophylactus. See in Matt. xi. 10.

VER. 3. See Matt. iii. 3.

VER. 4 *For the remission of sins.* Some commentators think from this that the baptism of John remitted sins, though he says in another place, *I baptize you with water*, but there has stood one amongst you, who will baptize you with water and the Holy Ghost, to show that he did not baptize with the Holy Ghost, without

which there is no remission of sin. This apparent difficulty will be easily reconciled, if we refer this expression to the word *penance*, and not *baptism*; so that by penance their sins were to be washed away, and they were baptized to show their detestation of their former life. Jans. Concord. Evang.

VER. 7. *One mightier than I.* The precursor does not yet openly declare our Lord to be the Son of God, but only one mightier than himself. The Jews were not prepared to receive his coming; he therefore wisely led them by degrees to the knowledge of what Divine Providence had designed them; he yet secretly assures them that he is the Son of God. I have baptized you with water, but he shall baptize you with the Holy Ghost. Now it is evident that none but God can bestow upon man the grace of the Holy Ghost. Ven. Bede.

VER. 9. See notes on our Saviour's baptism, Matt. iii.

VER. 10. *Spirit.* The epithet *Holy* is not found in most of the Greek MSS., but it is in John i. 32, and 33.

VER. 11. The Greek printed copies and some MSS. read with S. Matt. (iii. 17) *in whom, ἐν ω*: ita S. Chrys. Euthym. and Th. Some few, however, have *ἐν σοι, in thee*, with the Syriac and Latin text. P.—All the Fathers cite these verses for a proof of the Trinity: the testimony of the Father speaking, of the Son receiving the testimony, of the Holy Ghost descending in the shape of a dove. P in Matt. iii. 17.

VER. 13. The Greek does not express the forty nights, but we find it in S. Matt. iv. 2.

13 And he was in the desert forty days, and forty nights: and was tempted by satan, and he was with beasts, and the angels ministered to him.

14 ^a And after that John was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God;

15 And saying: The time is accomplished, and the kingdom of God is at hand: repent, and believe the gospel.

16 ^b And as he walked by the sea of Galilee, he saw Simon, and Andrew, his brother, casting nets into the sea (for they were fishermen).

17 And Jesus said to them: Come after me, and I will make you to become fishers of men.

18 And immediately leaving their nets, they followed him.

19 And going on from thence a little farther, he saw James, the son of Zebedee, and John, his brother, who also were in the ship mending their nets;

20 And forthwith he called them. And they left their father, Zebedee, in the ship, with his hired men, and followed him.

21 ^c And they enter into Capharnaum: and forthwith on the sabbath-day, going into the synagogue, he taught them.

22 ^d And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.

23 ^e And there was in their synagogue a man with an unclean spirit: and he cried out,

24 Saying: What have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know who thou art, the holy one of God.

25 And Jesus threatened him, saying: Speak no more, and go out of the man.

26 And the unclean spirit tearing him, and crying out with a loud voice, went out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying: What thing is this? what is this new doctrine? for with authority, he commandeth even the unclean spirits, and they obey him.

28 And the fame of him was spread forthwith through all the country of Galilee.

29 ^f And immediately going out of the synagogue, they came into the house of Simon and Andrew, with James and John.

^a A. D. 31. Matt. iv. 12; Luke iv. 14; John iv. 43.—^b Matt. iv. 18; Luke v. 2.—^c Matt. iv. 13; Luke iv. 31.—^d Matt. vii. 28; Luke iv. 32.

VER. 15. As if he were to say: To this day the Mosaic law has been in full force, but henceforth the evangelical law shall be preached; which law is not undeservedly compared to the kingdom of God. Theophy.—Repent, therefore, says our Saviour, and believe the gospel; for if you believe not, you shall not understand; repent, therefore, and believe. What advantage is it to believe with good works? the merit of good works will not bring us to faith, but faith is the beginning of good works. S. Jerom.

VER. 16. We must observe that what S. Luke mentions, relative to the vocation of the apostles, is antecedent in point of time to what is here related by S. Mark; since it is known that these disciples on some occasions returned to their fishing, until Jesus called them to be his constant attendants. Theophy.

VER. 25. Christ would not suffer the devils to be produced as witnesses of his Divinity; the author of truth could not bear the father of lies to bear testimony of him. Hence Jesus threatened him, in order to teach us never to believe or put our trust in demons, whatever they may foretell. S. Chrys.

VER. 26. Tearing him: not that the devil tore the poor man's limbs or body; ^g S. Luke (iv. 35) expressly tells us, that the devil hurt him not. It means no more than that he shook him with violent agitations. Wi.

30 And Simon's wife's mother lay sick of a fever: and forthwith they tell him of her.

31 And he came and lifted her up, taking her by the hand: and immediately the fever left her, and she ministered unto them.

32 And when it was evening, after sun-set, they brought all to him that were diseased, and that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases: ^h and he cast out many devils, and he suffered them not to speak, because they knew him.

35 And rising very early in the morning, going out he went into a desert place: and there he prayed.

36 And Simon, and they who were with him, followed after him.

37 And when they had found him, they said to him: All men seek for thee.

38 And he saith to them: Let us go into the neighbouring towns and cities, that I may preach there also: for to this purpose I am come.

39 And he preached in their synagogues, and in all Galilee, and cast out devils.

40 ⁱ And there came a leper to him, beseeching him, and kneeling down, said to him: If thou wilt, thou canst make me clean.

41 And Jesus having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean.

42 And when he had spoken, immediately the leprosy departed from him, and he was made clean.

43 And he strictly charged him, and forthwith sent him away.

44 And he saith to him: See thou tell no man: but go, show thyself to the high priest, and offer for thy cleansing ^k the things that Moses commanded, for a testimony to them.

45 But he being gone out, began to publish and to blaze abroad the matter: so that now he could not go openly into the city, but was without in desert places, and they flocked to him from all sides.

CHAP. II.

Christ heals the sick of the palsy: calls Matthew; and excuses his disciples.

A ND ^l again he entered into Capharnaum after some days.

^g Luke iv. 33.—^h Matt. viii. 14; Luke iv. 38.—ⁱ Luke iv. 41.—^j Matt. viii. 2; Luke v. 12. ^k Lev. xiv. 2.—^l A. D. 31.

VER. 30. It appears from S. Mark and S. Luke, that the cure of Peter's mother-in-law and the other sick, here mentioned, happened after the preceding narrative, and probably on the same day. But S. Matt. does not observe this order; for having related that Jesus, after the sermon on the mount, entered Capharnaum, and healed the centurion's servant, he hence takes occasion to mention this and the other miracles, which he had omitted, and which Jesus had wrought at his first coming to Capharnaum. Rutter.

VER. 34. The devils knew that it was Christ, who had been promised for so many ages before; for they saw him perform the wonders which the prophets had foretold of him; yet they were not perfectly acquainted with his Divine nature, or otherwise they never would have persecuted to death and crucified the Lord of glory. S. Aug.—But Christ would not permit them to declare that they knew him. V.—See Luke iv. 41.

* V. 1. *euāγγēliov*, Evangelium, bonum nuncrum.

2 And it was heard that he was in the house, and many came together, so that there was no room, no not even at the door: and he spoke to them the word.

3 *And they came to him, bringing one sick of the palsy, who was carried by four.

4 And when they could not offer him to him for the multitude, they uncovered the roof where he was: and opening it, they let down the bed wherein the man sick of the palsy lay.

5 And when Jesus saw their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee.

6 And some of the Scribes were sitting there, and thinking in their hearts:

7 Why doth this man speak thus? He blasphemeth. Who can forgive sins, but God only?

8 And Jesus, presently knowing in his spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts?

9 Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee: or to say: Arise, take up thy bed, and walk?

10 But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 I say to thee, Arise, take up thy bed, and go thy way into thy house.

12 And immediately he arose: and taking up his bed, went his way in the sight of all: so that all wondered, and glorified God, saying: We never saw the like.

13 And he went forth again to the sea-side: and all the multitude came to him, and he taught them.

14 *And when he was passing by, he saw Levi, the son of Alpheus, sitting at the receipt of custom; and he saith to him: Follow me. And rising up, he followed him.

15 And it came to pass, that as he sat at meat in his house, many publicans and sinners sat down together with Jesus and his disciples: for they were many, who also followed him.

16 And the Scribes and Pharisees, seeing that he did eat with publicans and sinners, said to his disciples: Why doth your master eat and drink with publicans and sinners?

17 *Jesus hearing this, saith to them: They that are

* Matt. ix. 1; Luke v. 18.—^b Job xiv. 4; Isa. xliv. 25.—^c Matt. ix. 9; Luke v. 27.

^d 1 Tim. i. 15.—^e Luke v. 35.

VER. 5. *When Jesus saw their faith.* From this example, we are taught that in sickness the sacraments and helps of the Church, which are the medicines of the soul, should be called for in the first instance; for Christ first healed the sick man's *spirit*, where he removed his bodily infirmity. We also learn that many diseases originate in sin, and that we are to remove the effect by removing the cause.

VER. 10. *The Son of man.* Jesus Christ here prooveth that himself as man, and not as God only, hath power to forgive sins; by this, that he was able to do miracles, and make the sick man suddenly rise; so the apostles and their successors, though they be not God, may in like manner have authority from God to remit sins, not as God, but as God's ministers, and acting in his name, and vested with his delegated authority.—*On earth.* This power which the Son of man hath to remit sins on earth, was never taken from him, but is perpetuated in his sacraments and ministers, by whom he still remitteth sins in the Church, and not in heaven only. Whereupon S. Jerom saith, that priests having the keys of the kingdom of heaven, judge in some manner before the day of judgment. Ep. 5, ad Heliod.; and S. Chrys. more at large, l. 3, de Sacerd.

VER. 12. This paralytic is not the same as that mentioned in S. John; for that distressed man had no one to assist him, whereas this person had four; the former was by the side of the Probatika, but the latter in a house at Capharnaum. Theophy.

VER. 14. To follow Christ, is to imitate him; wherefore this apostle, that he might be able to follow Christ, the model of poverty, not so much by his bodily steps, as by the inward affections of his soul, forsook all; he not only forsook his

well have no need of a physician, but they that are sick: for I came not to call the just, but sinners.

18 Now the disciples of John, and the Pharisees, used to fast: and they come, and say to him: Why do the disciples of John, and of the Pharisees, fast; but thy disciples do not fast?

19 And Jesus saith to them: Can the children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

20 *But the days will come, when the bridegroom shall be taken away from them: and then they shall fast in those days.

21 No man seweth a piece of new cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater rent.

22 And no man putteth new wine into old bottles otherwise the wine will burst the bottles, and both the wine will be spilled, and the bottles will be lost. But new wine must be put into new bottles.

23 *And it came to pass again, as the Lord walked through the corn-fields on the sabbath, that his disciples began to go forward and to pluck the ears of corn.

24 And the Pharisees said to him: Behold, why do they on the sabbath-day that which is not lawful?

25 And he said to them: ^gHave you never read what David did, when he had need, and was hungry, he and they that were with him?

26 How he went into the house of God, under Abiathar, the high priest, and did eat the loaves of proposition, ^hwhich it was not lawful to eat but for the priests, and gave to them who were with him?

27 And he said to them: The sabbath was made for man, and not man for the sabbath.

28 Therefore the Son of man is Lord also of the sabbath.

CHAP. III.

Christ heals the withered hand. He chooses the twelve. He confutes the blasphemy of the Pharisees.

A NDⁱ he entered again into the synagogue, and there was a man there who had a withered hand.

2 And they watched him, whether he would heal on the sabbath-day: that they might accuse him.

^f Matt. xii. 1; Luke vi. 1.—^g 1 Kings xxi. 6.—^h Lev. xxiv. 9.—ⁱ A. D. 31.

Matt. xii. 10; Luke vi. 6.

present goods, but despised all danger, which he incurred by leaving his business abruptly, and without rendering any account of it to his employers or governors. Ven. Bede.—The person to whom Christ addresses the words, *Follow me*, was Matthew: see *infra*, ix. 9.

VER. 18. See Matt. ix. 14, and Luke v. 33.

VER. 20. Jesus Christ here foretelleth that fasting shall be used in his Church, no less than in the old law, or in the time of John the Baptist. See Matt. ix. 15.

VER. 25. *When he had need.* In necessity many things are done without sin, which in other circumstances it would be unlawful to do. B.

VER. 26. *Under Abiathar.* The priest from whom David had these *loaves*, is called *Achimelech*, 1 Kings xxi. The most probable answer to this difficulty is, that the priest had both these names of *Achimelech* and of *Abiathar*, as also his father had before him. For he that (1 Kings xxii.) is called *Abiathar, the son of Achimelech*, is called 2 Kings viii. 17, *Achimelech, the son of Abiathar*. See also 1 Par. xvii. 16. Wi.

VER. 28. The maker of the law may abrogate or dispense with it when and where, for just cause, it seemeth good to him: thus the Church can dispense with change, or abrogate, for just reasons, the discipline of the Church founded upon Church authority.

CHAP. III. VER. 1. *He entered again into the synagogue, viz. of Capharnaum.* The man was there either, of course, on account of the sabbath, or to be cured by Jesus Christ.

3 And he saith to the man who had the withered hand: ^a And up in the midst.

4 And he saith to them: Is it lawful to do good on the sabbath-day, or to do evil? to save life, or to destroy? But they held their peace.

5 And looking round about on them with anger, being grieved for the blindness of their hearts, he saith to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored unto him.

6 And the Pharisees going out immediately, made a consultation with the Herodians against him, how they might destroy him.

7 But Jesus retired with his disciples to the sea; and a great multitude followed him from Galilee and Judea,

8 And from Jerusalem, and from Idumea, and from beyond the Jordan: and they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him.

9 And he spoke to his disciples that a small ship should wait on him, because of the multitude, lest they should throng him:

10 For he healed many, so that they pressed upon him for to touch him, as many as had evils.

11 And the unclean spirits, when they saw him, fell down before him; and they cried, saying:

12 Thou art the Son of God. And he strictly charged them that they should not make him known.

13 And going up into a mountain, he called unto him whom he would himself: and they came to him.

14 And he made that twelve should be with him: and that he might send them to preach.

15 And he gave them power to heal sicknesses, and to cast out devils.

16 And to Simon he gave the name of Peter:

17 And James, the son of Zebedee, and John, the brother of James, and he named them Boanerges, which is, The sons of thunder:

18 And Andrew and Philip, and Bartholomew and

^a Matt. xii. 14.—^b Matt. x. 1; Luke vi. 13, and ix. 1.

VER. 4. A difficulty here arises, how to reconcile S. Mark with S. Matthew. S. Mark puts the words into the mouth of Jesus Christ, *Is it lawful?* When S. Matthew says, that they interrogated him, *Is it lawful?* To cut the knot of this apparent difficulty, we must understand that they first put the question to our Lord, whether it was lawful to heal on the sabbath-day or not; and that Jesus understanding their secret thoughts, that they wished to have some grounds of accusation against him, placed the sick man in the midst of them, and said what S. Mark here relates of him, *Is it lawful to do good on the sabbath-day, or to do evil?* S. Aug.

VER. 11, 12. The unclean spirits being obliged by the Divine power, not only to come and worship, but also to declare his majesty, exclaimed, *Thou art the Son of God.* How astonishing then is the blindness of the Arians, who even after his resurrection denied him to be the Son of God, whom the devils confessed as such when clothed with human nature! Ven. Bede.

VER. 15. He gave his apostles the power of curing maladies both of soul and body, and of expelling devils, that they might prove the truth of their doctrines by the authority of miracles. V.

VER. 16. The evangelist here gives the names of the twelve. First Simon, to whom he gave the name of Peter, in Greek, Πέτρος, which signifies a rock; thus showing, that upon him his Church should be founded, as on a rock, never to be overturned. Tirin.—Polus, in his *Synopsis Criticorum* on this verse, says that some Greek copies have, Πρωτος Σιμων, First Simon, which he believes to be the genuine reading: “nec dubito quin haec sit germana lectio.”

VER. 17. And he called James, &c. The words, *he called*, are no addition, being they only express the literal sense, they are included in what is said ver. 18, that *he called to him whom he would.*—Boanerges, the sons of thunder, or thunderers, is only to express their great zeal. Wi.—In conformity to their name, we find these two apostles asking of Jesus, (Luke ix. 54,) *Wilt thou that we command fire to come down from heaven, to consume them?* They spread the fame of the gospel through the whole world. S. John also fulfilled the import of his name, as ap-

Matthew, and Thomas, and James, of Alpheus, and Thaddeus, and Simon Cananeus,

19 And Judas Iscariot, who also betrayed him.

20 And they come to a house: and the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends had heard of it, they went out to lay hold of him: for they said: He is become mad.

22 And the Scribes, who were come down from Jerusalem, said: “He hath Beelzebub, and by the prince of the devils he casteth out devils.

23 And after he had called them together, he said to them in parables: How can satan cast out satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if satan be risen up against himself, he is divided, and cannot stand, but hath an end.

27 No man can enter into the house of a strong man, and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house.

28 ^dAmen, I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin.

30 Because they said: He hath an unclean spirit.

31 And his mother and his brethren came: and standing without, sent to him, calling him.

32 And the multitude sat about him: and they say to him: Behold thy mother and thy brethren, without, seek for thee.

33 And answering them, he said: Who is my mother and my brethren?

34 And looking round on them who sat about him, he saith: Behold my mother and my brethren.

^c Matt. ix. 34.—^d Matt. xii. 31; Luke xii. 10; 1 John v. 16.

pears from his Gospel, Epistles, Apocalypse, and the sufferings he underwent ^a at Rome for the faith. T.

VER. 21. *And when his friends had heard of it:* ^b lit. his own. We cannot here understand his apostles, for they were in the house with him; but either some of his kindred and friends, or some that were of the same country and town of Nazareth, though perhaps enemies to him.—*For they said.* It is not certain who said this, whether his friends or his adversaries.—*He is become mad.* ^c By the Greek, *he is not himself.* Christ might be called a *madman* by the Scribes and Pharisees, when he blamed their vices, and when he preached with such extraordinary zeal. Or, as the Greek implies, he was thought to be transported out of his wits, and, as the Prot. translation hath it, *was beside himself.* If they were his friends that said this of him, they did not think so, but only pretended it, that they might get him safe out of the hands of his adversaries. Wi.

VER. 24. *Kingdom against kingdom.* As this is true in all kingdoms and states where civil dissension obtaineth, so it is especially verified in heresies and heretics, which have always divisions among themselves, as a punishment for their abandoning the Church, the pillar and ground of truth, the only centre of peace and unity.

VER. 29. See S. Matt. xii. 32.—*Of eternal sin;* i. e. of eternal punishment. Wi.

VER. 32. The brethren of our Lord were not the children of the blessed Virgin: nor were they the sons of S. Joseph by a former wife, as some pretend; but in the Scripture language, and in this place, we understand by brethren the relatives of Mary and Joseph. Ven. Bede.

VER. 33. Our Lord does not refuse to go out through any, the least, inattention to his mother; he wishes hereby to teach us the preference we should give to the business of our heavenly Father, before that of our earthly parents. Ven. Bede

^b V. 21. *Sui, οι παρ' αὐτοῦ.*

^c Ibid. *In furorem versus est, ἐξοργή;* the word *ἐξοργάζει* is extra se esse

35 For whosoever shall do the will of God, he is my brother, and my sister, and mother.

CHAP. IV.

The parable of the sower. Christ stills the tempest at sea.

AND he began again to teach by the sea-side: and a great multitude was gathered together unto him, so that he went up into a ship, and sat in the sea, and all the multitude was upon the land, by the sea-side:

2 And he taught them many things in parables, and said to them many things in his doctrine.

3 Hear ye: Behold a sower went out to sow.

4 And whilst he is sowing, some fell by the way-side: and the birds of the air came, and eat it up.

5 And other some fell upon stony ground, where it had not much earth: and it shot up immediately, because it had no depth of earth:

6 And when the sun was risen, it was scorched: and because it had no root, it withered away.

7 And some fell among thorns: and the thorns grew up, and choked it, and it yielded no fruit.

8 And some fell upon good ground: and brought forth fruit that grew up, and increased, and yielded, one thirty, another sixty, and another a hundred.

9 And he said: He that hath ears to hear, let him hear.

10 And when he was alone, the twelve that were with him, asked him the parable.

11 And he said to them: To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them.

13 And he saith to them: Know you not this parable? how then shall you know all parables?

14 He that soweth, soweth the word.

15 And these are they by the way-side, where the word is sown; and as soon as they have heard, immediately satan cometh, and taketh away the word that was sown in their hearts.

16 And these likewise are they that are sown on the

^a A. D. 31. Matt. xiii. 1, 2; Luke viii. 4.—^b Isa. vi. 9; Matt. xiii. 14; John xii. 40; Acts xxviii. 26; Rom. xi. 8.—^c 1 Tim. vi. 17.—^d Matt. v. 15; Luke viii. 16, and xi. 33.

from which cometh the word *ecstasy*. See 2 Cor. v. 13, where S. Paul useth the same Greek word.

CHAP. IV. VER. 1. If we examine S. Matthew on this point, we shall discover that this discourse was made on the same day as the preceding discourse; for S. Matthew informs us, that having finished this exhortation, he the same day went and taught by the sea. Ven. Bede.

VER. 12. *That seeing they may see, &c.* In punishment of their wilfully *shutting their eyes*, (Matt. xiii. 15,) God justly withdrew those lights and graces which otherwise he would have given them, for their effectual conversion. Ch.— These speeches here and elsewhere, we are not to understand as if he spoke in parables to this end, that the hearers might not understand, lest they should be converted; but we must learn the true sense from the corresponding texts in Matt. xiii., and Acts xxviii., where our Saviour and S. Paul render it thus: *with their ears they have been dull of hearing, and their eyes they have shut, lest, perhaps, they may see, and understand, and be converted, and I heal them.* Whereby it is evident, that the speaking in parables was not the cause, (for many besides the apostles heard and understood,) but themselves, who would not hear and understand, and be converted: and thus they were the real cause of their own wilful and obstinate infidelity.

VER. 24. Pay attention then to what you hear this day, that you may retain it, and communicate it to others, your brethren; for as you measure to others, so shall it be meted unto you; yes, more shall be given to you, who receive the

stony ground: who, when they have heard the word, immediately receive it with joy.

17 And they have no root in themselves, but are only for a time: and then when tribulation and persecution arise for the word's sake, they are presently scandalized

18 And others there are that are sown among thorns: these are they that hear the word,

19 And the cares of the world, and the deceitfulness of riches, and the lusts after other things entering in, choke the word, and it is made fruitless.

20 And these are they who are sown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred.

21 And he said to them: Doth a candle come in to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad.

23 If any man have ears to hear, let him hear.

24 And he said to them: Take heed what you hear: With what measure you shall mete, it shall be measured to you again, and more shall be given to you.

25 For he that hath, to him shall be given: and he that hath not, that also which he hath, shall be taken away from him.

26 And he said: So is the kingdom of God, as if a man should cast seed into the earth,

27 And should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not.

28 For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear:

29 And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said: To what shall we liken the kingdom of God? or to what parable shall we compare it?

31 It is as a grain of mustard seed, which when it is sown in the earth, is less than all the seeds that are in the earth:

32 And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof

* Matt. x. 26; Luke viii. 1, 7.—^f Matt. vii. 2; Luke vi. 38.—^g Matt. xiii. 12, and xxv. 29; Luke viii. 18, and xix. 26.—^h Matt. xiii. 31; Luke xiii. 19.

word of God, if you be attentive to preserve it in yourselves, and to communicate it to your brethren. V.

VER. 25. They who do not profit by the knowledge of the word of God, shall, in punishment of their neglect, lose the advantage which they may seem to have, since it will turn in the end to their greater condemnation: and moreover, by trusting to their own judgment, they interpret the word in a perverse sense, and thus also lose what they seem to have. Nic. de Lyra.—Let those who talk so much about Scripture, and interpret it according to their own private spirit or fancy, see lest this also attach to them. A.

VER. 26. So it is with him who announces the gospel of the kingdom of God, as with the sower. For whether he sleep or rise, the seed will grow up while he knoweth not; and the well-prepared soil will, by the blessing of God, be productive: so the word of God, shed abroad in the heart of man, will increase and fructify independently of all the preacher's solicitude, till he who has received it, being arrived at the measure of the age and fulness of Christ, shall be withdrawn by God from this world, and be called to himself. V.

VER. 29. When the fruit is brought forth: lit. when the fruit hath produced. By the fruit is here meant the seed; i. e. when the seed by degrees hath produced the blade, then the ear, and lastly the corn, which is become ripe. Wi.—This is a secondary sense of the text, when the fruit hath come to maturity, and by no means a forced interpretation.

* V. 29. Cum produixerit fructus. By the Greek, fructus is in the nominative case; ὅταν δὲ παραδῷ ὁ καρπός, &c.

33 And with many such parables he spoke to them the word, according as they were able to hear.

34 And without parable he did not speak unto them: but apart, he explained all things to his disciples.

35 And he saith to them that day, when evening was come: Let us pass over to the other side.

36 *And sending away the multitude, they take him even as he was in the ship: and there were other ships with him.

37 And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled.

38 And he was in the hinder part of the ship, sleeping upon a pillow; and they awake him, and say to him: Master, doth it not concern thee that we perish?

39 And rising up, he rebuked the wind, and said to the sea: Peace; be still. And the wind ceased; and there was made a great calm.

40 And he said to them: Why are you fearful? have you not faith yet? And they feared exceedingly, and they said one to another: Who is this (thinkest thou) that both wind and sea obey him?

CHAP. V.

Christ casts out a legion of devils: he heals the issue of blood, and raises the daughter of Jairus to life.

AND ^bthey came over the strait of the sea into the country of the Gerasens.

2 And when he went out of the ship, immediately there met him out of the tombs a man with an unclean spirit:

3 Who had his dwelling in the tombs, and no man now could bind him, not even with chains:

4 For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no man could tame him.

5 And he was always day and night in the tombs, and in the mountains, crying and cutting himself with stones.

6 And seeing Jesus, afar off, he ran and adored him:

7 And crying with a loud voice, he said: What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said to him: Go out of the man, thou unclean spirit.

9 And he asked him: What is thy name? And he saith to him: My name is Legion; for we are many.

10 And he besought him much, that he would not drive him away out of the country.

11 And there was there near the mountain a great herd of swine, feeding.

* Matt. viii. 23; Luke viii. 22.—^b A. D. 31. Matt. viii. 28; Luke viii. 26.

CHAP. V. VER. 2. Ven. Bede gives a beautiful explanation of this miracle. He says that it represents the Gentiles, who were converted to the faith by the apostles. The legion represents the innumerable vices to which they were subject, neither restrained by the laws of God nor man, but breaking through every restraint, and wallowing in all kinds of uncleanness. Ven. Bede.

VER. 7. *I adjure thee by God.* The sense is, I earnestly beg of thee *not to torment me*, by sending me into hell, and confining me in the abyss, there to be more tormented than I am at present. See S. Luke viii. 31. Wi.

VER. 9. *My name is Legion.* Spirits have no names, only with regard to our languages. These devils say their name is *Legion*, because they are many. Wi.

VER. 17. Astonished at the miracle that had been performed, and displeased with the loss of their herds, they refused the Saviour of the world entrance into their country. Theophy.

VER. 18. *That he might be with him; i.e. as one of his disciples.* S. Amb. says Christ did not grant his request, lest they might think that he ought to be

12 And the spirits besought him, saying: Send us into the swine, that we may enter into them.

13 And Jesus immediately gave them leave. And the unclean spirits went out, and entered into the swine: and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea.

14 And they that fed them fled, and told it in the city and in the fields. And they went out to see what was done.

15 And they come to Jesus, and they see him that was troubled with the devil, sitting, clothed, and of a sound mind; and they were afraid.

16 And they that had seen it, told them in what manner he had been dealt with who had the devil; and concerning the swine.

17 And they began to pray him to depart from their coasts.

18 And when he went up into the ship, he that had been troubled with the devil, began to beseech him that he might be with him.

19 And he admitted him not, but saith to him: Go into the house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee.

20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men wondered.

21 And when Jesus had passed again into the ship over the strait, a great multitude assembled together unto him, and he was nigh unto the sea.

22 *And there cometh one of the rulers of the synagogue, named Jairus: and seeing him, he falleth down at his feet;

23 And he besought him much, saying: My daughter is at the point of death; come, and lay thy hand upon her, that she may be safe, and may live.

24 And he went with him, and a great multitude followed him, and they thronged him.

25 And a woman who was under an issue of blood twelve years,

26 And had suffered many things from many physicians: and had spent all that she had, and was nothing the better, but rather worse:

27 When she had heard of Jesus, crev in the crowd behind him, and touched his garment.

28 For she said: If I shall but touch his garment, I shall be whole.

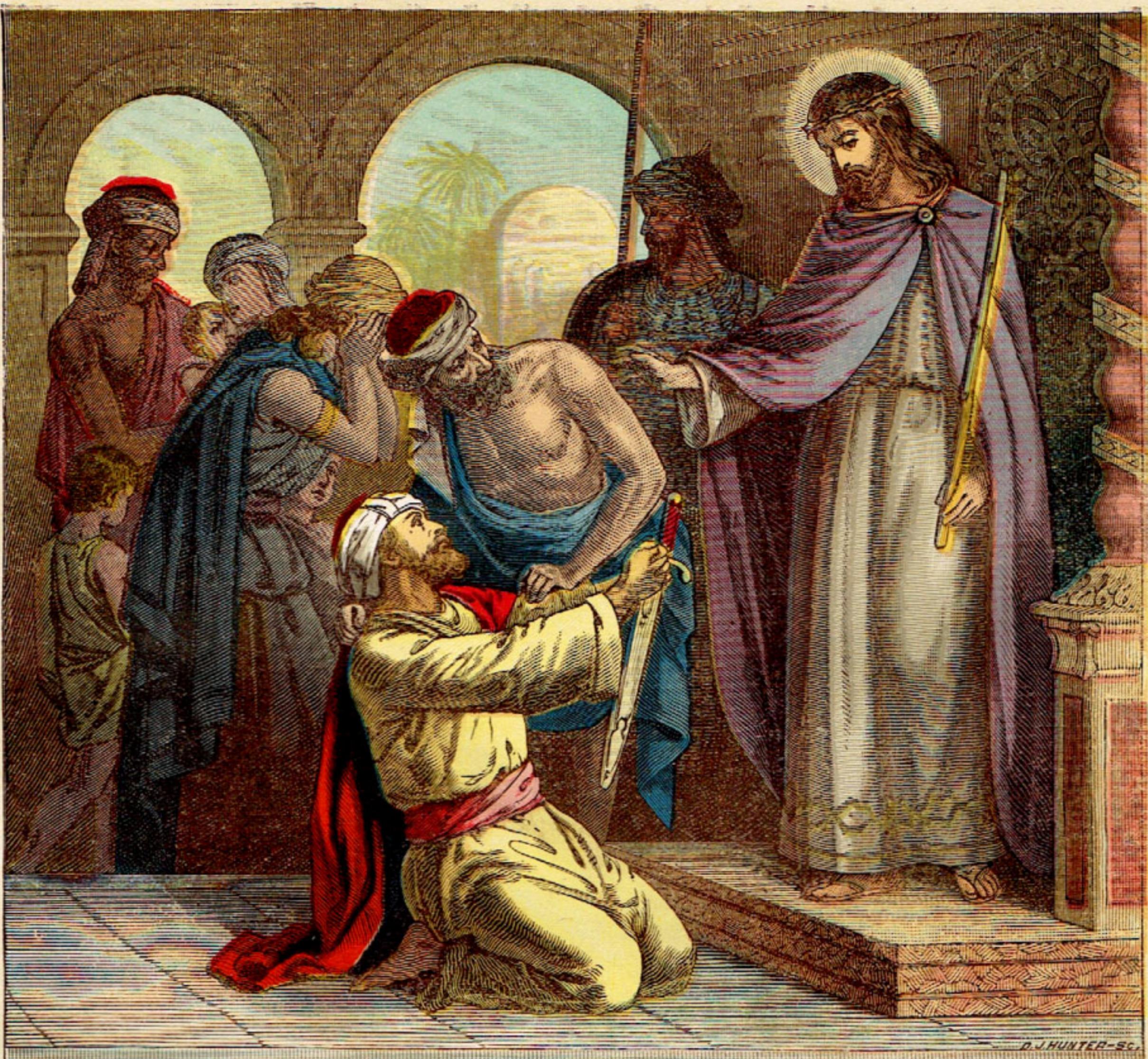
29 And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil.

* Matt. ix. 18; Luke viii. 41.

glorified by men, in having always in his company a man out of whom he had cast so many devils. Christ himself seems to give us another reason, that the man might go, and publish in his own country the miracles done by Jesus. Wi.

VER. 23. S. Matt. says, *My daughter is even now dead.* The sense in both is exactly the same. S. Matt. attended rather to the thoughts of Jairus, than to his words; for, as he left her dying, he could not reasonably hope to find her still in the same state; and, as he expected she was already dead, when he spoke this to Jesus, S. Matt. relates what the man thought at that instant, not what he said. S. Aug.

VER. 28. *Touch his garment.* Almighty God is pleased to give occasionally to the relics and clothes of his pious and faithful servants, a degree of virtue. See Acts v., and xix., where the very shadow of S. Peter, and the handkerchiefs and aprons that had touched the body of S. Paul, and were brought to the sick, cured their diseases, and banished the wicked spirits. See S. Chrysostom. t. 5, contra Gent. in Vit. Babyl.



And the lord of that servant being moved with compassion, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence: and laying hold of him, he throttled him, saying, Pay what thou owest.

Cath.

30 And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments?

31 And his disciples said to him: Thou seest the multitude thronging thee; and sayest thou, Who hath touched me?

32 And he looked about to see her who had done this.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said to her: ^a Daughter, thy faith hath made thee whole: go in peace, and be thou whole of the disease.

35 While he was yet speaking, some came from the ruler of the synagogue's house, saying: Thy daughter is dead: why dost thou trouble the master any further?

36 But Jesus having heard the word that was spoken, saith to the ruler of the synagogue: Fear not: only believe.

37 And he admitted not any man to follow him, but Peter, and James, and John, the brother of James.

38 And they came to the house of the ruler of the synagogue; and he seeth a tumult, and people weeping and wailing much.

39 And going in, he saith to them: Why make you this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying:

41 And taking the damsel by the hand, he saith to her: Talitha, cumi; which is, being interpreted: Damsel, (I say to thee,) arise.

42 And immediately the damsel rose up, and walked: now she was twelve years old: and they were astonished with a great astonishment.

43 And he charged them strictly that no man should know it: and commanded that something should be given her to eat.

CHAP. VI.

Christ teaches at Nazareth. He sends forth the twelve apostles. He feeds five thousand with five loaves; and walks upon the sea.

AND ^bgoing out from thence, he went into his own country; and his disciples followed him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him were in admiration at his doctrine: saying: How came this man

^a Luke vii. 50, and viii. 48.—^b A. D. 32. Matt. xiii. 53; Luke iv. 16.—^c John vi. 42.—^d Matt. xiii. 57; Luke iv. 24; John iv. 44.—^e Matt. x. 1; Supra, iii. 15; Luke ix. 1.

VER. 30. *Virtue that had proceeded from him.* Virtue to heal this woman's malady proceeded from Christ, though she touched but his coat: so when the saints by their relics and garments perform miracles, the grace and force thereof cometh from our Saviour; they being but the means or instruments of the same. **B.**

VER. 36. *Only believe.* Dissenters grossly abuse this and other similar texts of Scripture, to prove that faith alone will suffice for justification; whereas God only declares, that he requires a faith in his almighty power for the performance of miracles, and that without this necessary predisposition he will not do any miracles. See ver. 5, of following chapter.

VER. 41. Only three resurrections from the dead are mentioned as performed by our Saviour: one just dead; one carried out to be buried; and Lazarus, already in his tomb. These represent the different states of sinners dead in sin, some more desperate than others.

CHAP. VI. VER. 1. After the miracles that Christ had performed, though he was not ignorant how much they despised him, yet that there might be no excuse for their disbelief, he condescended to return to them. Theophy.

by all these things? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands?

3 ^cIs not this the carpenter, the son of Mary, the brother of James and Joseph, and Jude and Simon? are not also his sisters here with us? and they were scandalized in regard of him.

4 And Jesus said to them: ^dA prophet is not without honour, but in his own country, and in his own house, and among his own kindred.

5 And he could not do any mighty work there, only that he healed a few that were sick, laying his hands upon them;

6 And he wondered because of their unbelief, and he went through the villages round about teaching.

7 ^eAnd he called the twelve; and began to send them two and two, and gave them power over unclean spirits.

8 And he commanded them that they should take nothing for their journey, but a staff only: no scrip, no bread, nor money in their purse,

9 ^fBut to be shod with sandals, and that they should not put on two coats.

10 And he said to them: Wheresoever you shall enter into a house, there abide till you depart from that place.

11 And whosoever shall not receive you, nor hear you, ^ggoing forth from thence, shake off the dust from your feet for a testimony to them.

12 And going forth they preached that they should do penance:

13 And they cast out many devils, ^hand anointed with oil many that were sick, and healed them.

14 ⁱAnd king Herod heard (for his name was made manifest): and he said: John the Baptist is risen again from the dead, and therefore mighty works show forth themselves in him.

15 And others said: He is Elias. But others said: He is a prophet, as one of the prophets.

16 Which Herod hearing, said: John whom I beheaded, he is risen again from the dead.

17 ^kFor Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip, his brother, because he had married her.

18 For John said to Herod: ^lIt is not lawful for thee to have thy brother's wife.

19 Now Herodias laid snares for him: and was desirous to put him to death, and could not.

20 For Herod feared John, knowing him to be a just

^f Acts xii. 8.—^g Matt. x. 14; Luke ix. 5; Acts xiii. 51, and xviii. 6.—^h James v. 14

ⁱ Matt. xiv. 2; Luke ix. 7.—^j Luke iii. 19.—^l Lev. xviii. 16.

VER. 13. It was usual for the Jews to prescribe oil as a proper thing to anoint the sick; but its virtue in the present instance, when used by the apostles, was not natural, but supernatural, and was derived from him who sent them; because this unction always produced a certain and constant cure in those who were anointed. This miraculous gift of healing the sick with oil, which Christ conferred on his apostles, was a prelude or gradual preparation to the dignity to which he raised this unction, when he established it a perpetual rite in his holy Church. Rutter.—*With oil, &c.* This anointing the sick, was at least a figure of the sacrament, which Christ was pleased to institute for the spiritual relief of persons in danger of death: and which is fully expressed by S. James, in his Catholic Epistle, chap. v. The Council of Trent says this sacrament was insinuated in S. Mark, and published in the Epistle of S. James. Trid. Sess. 14, c. 1. Wi.

VER. 14. The Herod here mentioned was the son of Herod, from whom S. Joseph fled with Jesus and Mary into Egypt. S. Chrys. hom. 49. in Matt.—How great was the envy of the Jews, is easily to be conceived from this passage.

VER. 20. *Herod, &c.* The sense both of the Latin and Greek text seems to

and holy man: and kept him, and having heard him, did many things: and he heard him willingly.

21 And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee.

22 And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee.

23 And he swore to her: Whatsoever thou shalt ask I will give thee, though *it be* the half of my kingdom.

24 And when she was gone out, she said to her mother: What shall I ask? But she said: The head of John the Baptist.

25 And she came in immediately with haste to the king, and asked, saying: I will that forthwith thou give me in a dish the head of John the Baptist.

26 And the king was struck sad: *yet* because of his bath, and because of them that were with him at table, he would not displease her:

27 But sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him in the prison,

28 And brought his head in a dish; and gave it to the damsel: and the damsel gave it to her mother.

29 ^aWhich his disciples hearing, came, and took his body: and laid it in a tomb.

30 ^bAnd the apostles coming together unto Jesus, related to him all things that they had done and taught.

31 And he said to them: ^cCome ye apart into a desert place, and rest a little. For there were many coming and going: and they had not so much as time to eat.

32 And going up into a ship, they went into a desert place apart.

33 And they saw them going away, and many knew: and they ran flocking thither on foot from all the cities, and were there before them.

34 ^dAnd Jesus going out, saw a great multitude: and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things.

35 And when the day was now far spent, his disciples came to him, saying: This is a desert place, and the hour is now past:

36 ^eSend them away, that going into the next villages and towns, they may buy themselves meat to eat.

^a Matt. xiv. 12.—^b Luke ix. 10.—^c Matt. xiv. 13; Luke ix. 10; John vi. 1.

be that Herod entertained and showed a particular respect and value for John the Baptist: yet some expound it, that he had a watchful eye over him, and sought only for an occasion to take him off. Wi.

VER. 29. Church history informs us, that the Christians were accustomed to frequent this tomb with great piety and respect, till the reign of Julian the Apostate, at which time the pagans, through hatred for Christianity, broke open his tomb, and dispersed his bones; but immediately after, thinking it better to burn them, they endeavoured to collect them again. But some religious of a neighbouring convent, joining themselves to the pagans, under pretence of collecting the bones to burn, secreted the greater part of them, and sent them to Philip, at Jerusalem, who sent them to Athanasius, bishop of Alexandria; and in the reign of Theodosius, the temple of Serapis was converted into a Christian church, and dedicated to the honour of S. John the Baptist, where his relics were deposited. Gloss. Ordina.

VER. 37. *For two hundred pence.* See Matt. xviii. 28. The apostles seem to speak these words ironically, to signify that they had not so much money as could procure a mouthful for each of them. Wi.

37 But he answering, said to them: Give you them to eat. And they said to him: Let us go and buy bread for two hundred pence, and we will give them to eat.

38 And he saith to them: How many loaves have you? go and see. And when they knew, they say: Five, and two fishes.

39 ^fAnd he commanded them to make them all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes; looking up to heaven, he blessed, and broke the loaves, and gave to his disciples to set before them: and the two fishes he divided among them all.

42 And they all did eat, and had their fill.

43 And they took up the leavings, twelve baskets full of fragments, and of the fishes.

44 And they that did eat, were five thousand men.

45 And immediately he obliged his disciples to go up into the ship, that they might go before him over the water to Bethsaida: whilst he dismissed the people.

46 And when he had dismissed them, he went up to the mountain to pray.

47 And when it was late, the ship was in the midst of the sea, and he alone on the land.

48 ^gAnd seeing them labouring in rowing, (for the wind was against them,) and about the fourth watch of the night he cometh to them, walking upon the sea: and he would have passed by them.

49 But they seeing him walking upon the sea, thought it was an apparition, and they cried out.

50 For they all saw him, and were troubled. And immediately he spoke with them, and said to them: Have a good heart, it is I; fear ye not.

51 And he went up with them into the ship, and the wind ceased. And they were far more astonished within themselves.

52 For they understood not concerning the loaves for their heart was blinded.

53 ^hAnd when they had passed over, they came into the land of Genesareth, and set to the shore.

54 And when they were gone out of the ship, immediately they knew him:

55 And running through that whole country, they began to carry about in beds those that were sick, where they heard he was.

^d Matt. ix. 36, and xiv. 14.—^e Luke ix. 12.—^f John vi. 10.—^g Matt. xiv. 25.—^h Matt. xiv. 34

VER. 45. The apostles were in a desert place belonging to Bethsaida, which probably was divided from it by some bay or creek, that ran into the land; and Christ only ordered them to pass over this to the city, where he might afterwards have joined them, when he had sent away the people. But in their passage a great storm arose, and they were driven by an adverse wind to the open sea, towards Capharnaum; or, probably, when they found the wind so violent, afraid of shipwreck if they neared the shore, they rowed out to sea. This reconciles the seeming discrepancy of S. Mark and S. John, when notwithstanding the directions Christ had given his disciples to go before him to Bethsaida, we find them going to Capharnaum. Rutter.

* V. 5. *Non posse* in the Scripture, is divers times the same as *ncelle*. So Gen. xxxvii., it is said of Joseph's brothers, they could not, (*non poterant*), i.e. would not, speak to him peaceably. See John xii. 39, &c.

† V. 20. *Custodiebat eum, συνετήρει αὐτὸν.* The Prot. translation, observes him.

56 And whithersoever he entered, into towns, or into villages, or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole.

CHAP. VII.

Christ rebukes the Pharisees. He heals the daughter of the woman of Chanaan; and the man that was deaf and dumb.

AND there assemble together unto him the Pharisees, and some of the Scribes, coming from Jerusalem.

2 And when they had seen some of his disciples eat bread with common, that is, with unwashed, hands, they found fault.

3 For the Pharisees, and all the Jews, eat not without often washing their hands, holding the tradition of the ancients:

4 And when they come from the market, unless they be washed, they eat not: and many other things there are that have been delivered to them to observe, the washings of cups, and of pots, and of brazen vessels, and of beds.

5 And the Pharisees and Scribes asked him: Why do not thy disciples walk according to the tradition of the ancients, but eat bread with common hands?

6 But he answering, said to them: Well did Isaia prophesy of you, hypocrites, as it is written: ^bThis people honoureth me with their lips, but their heart is far from me.

7 And in vain do they worship me, teaching doctrines and precepts of men.

8 For leaving the commandment of God, you hold the tradition of men, the washing of pots, and of cups: and many other things you do like to these.

9 And he said to them: Well do you make void the commandment of God, that you may keep your own tradition.

10 For Moses said: ^cHonour thy father and thy mother: and ^dhe that shall curse father or mother, dying let him die the death.

11 But you say: If a man shall say to his father or mother, Corban, (that is, a gift,) whatsoever *is* from me, shall profit thee:

12 And further you suffer him not to do any thing for his father or mother,

13 Making void the word of God by your tradition, which you have given forth. And many other such like things you do.

14 And calling again the multitude unto him, he said to them: Hear ye me all, and understand.

15 There is nothing from without a man entering into

^a A. D. 32. Matt. xv. 2.—^b Isa. xxix. 13.—^c Exod. xx. 12; Deut. v. 16; Eph. vi. 2.—^d Exod. xxi. 17;

CHAP. VII. VER. 2. *With common hands.* It may be translated, *with unwashed hands:* as also ver. 15; but the circumstances plainly show the sense. Wi.

VER. 4. *Washed:* lit. *baptized.* By *beds* are not understood night beds, but couches to eat upon, as it was then the custom. Wi.

VER. 7. See the annotations Matt. xv. 9, 11. It is groundless to pretend from this text, that the precepts and traditions of the Church are not binding and obligatory, for Christ himself has commanded all to hear his Church, and obey their lawful pastors. These indeed may be called the precepts of men, but they are precepts of men invested with power and authority from God, and of whom Christ himself said, (Luke x. 16,) *He that heareth you, heareth me; and he that despiseth you, despiseth me.*

VER. 24. If he desired to conceal himself, and could not, his will it seems was

him, that can defile him: but the things which *come* from a man, those are they that defile a man.

16 If any man have ears to hear, let him hear.

17 And when he was come into the house from the multitude, his disciples asked him the meaning of the parable.

18 And he said to them: Are you also so unwise? understand you not that whatsoever thing from without entereth into a man, it cannot defile him:

19 Because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats?

20 And he said that the things which come out from a man, they defile a man.

21 ^eFor from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23 All these evil things come from within, and defile a man.

24 ^fAnd he arose from thence, and went to the borders of Tyre and Sidon: and entering into a house, he would have no man know it, but he could not be hid.

25 For a certain woman heard of him, whose daughter had an unclean spirit, and presently came in, and fell down at his feet.

26 For the woman was a Gentile, a Syrophenician born. And she besought him to cast forth the devil out of her daughter.

27 And he said to her: Let the children first be filled: for it is not good to take the bread of the children, and cast it to the dogs.

28 But she answered, and said to him, Yea, Lord; for the whelps also eat under the table of the crumbs of the children.

29 And he said to her: For this saying, go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the girl lying upon the bed, and that the devil was gone out.

31 And again going out of the borders of Tyre, he came by Sidon to the sea of Galilee, through the midst of the territories of Decapolis.

32 ^gAnd they bring to him one that was deaf and dumb, and they besought him to lay his hand upon him.

33 And taking him aside from the multitude, he put his fingers into his ears, and spitting, he touched his tongue;

Lev. xx. 9; Prov. xx. 20.—^e Matt. xv. 10.—^f Gen. vi. 5.—^g Matt. xv. 21.

^h Matt. ix. 22; Luke xi. 14.

under control; but this is impossible. His will must always take place. On this occasion, therefore, he wished himself to be sought for by these Gentiles, but not to be made known by his own apostles. Wherefore it came to pass, that not the persons who were his followers, but the Gentiles who entered the house in which he was, published his fame abroad. S. Augustin.

VER. 25. This part, in which S. Mark says that Christ was in the house, when the woman came to petition in behalf of her daughter, seems to differ from the narration of S. Matthew, who says that the disciples besought Christ to dismiss her, because she cried after them; by which he signifies, that she followed them as they were on the road. These apparent differences may thus easily be reconciled. The woman came to our Lord when he was in the house, and he, according to S. Matthew, not answering her a word, went out during the silence; the woman followed after, and by her perseverance obtained her request. S. Austin.

34 And looking up to heaven, he groaned, and said to him: Ephphetha; that is, Be opened.

35 And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right.

36 And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it:

37 And so much the more did they wonder, saying: He hath done all things well: he hath made both the deaf to hear, and the dumb to speak.

CHAP. VIII.

Christ feeds four thousand. He gives sight to a blind man. He foretells his passion.

IN those days again, when there was a great multitude, and they had nothing to eat; calling his disciples together, he saith to them:

2 I have compassion on the multitude: for behold they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint in the way; for some of them came from afar off.

4 And his disciples answered him: From whence can any one satisfy them here with bread in the wilderness?

5 And he asked them: How many loaves have ye? and they said: Seven.

6 And he commanded the people to sit down on the ground: and taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them, and they set them before the people.

7 And they had a few little fishes: and he blessed them, and commanded them to be set before them.

8 And they did eat and were filled, and they took up that which was left of the fragments, seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha.

11 ^bAnd the Pharisees came forth, and began to ques-

^a A. D. 32. Matt. xv. 32.—^b Matt. xvi. 1; Luke xi. 54.

VER. 34. *Ephphetha*, a Syriac word. Jesus Christ, in the cure of this man, uses many and various actions; but as of their own nature they are no ways equal to such a cure, they show, first, that the cure was miraculous; and secondly, the virtue which his Divinity communicated to his sacred body. V.

* V. 2. *Crebo*, έδν μη πυγμή. Mr. Bois, prebend of Ely, defends the Latin version, and says πυγμή comes from πυκνά and πυκνώς. But Theophylactus would have it to signify, up to the elbows; δχρι τοῦ ἀγκῶνος.

† V. 32. *Mutum, dumb; Greek, μογιλάλον, qui parum loquitur.*

CHAP. VIII. VER. 8. After the multitude had eaten and were filled, they did not take the remains; but these the disciples collected, as in the former miracle of the multiplication of the loaves. By this circumstance we are taught to be content with what is sufficient, and to seek no unnecessary supplies. We may likewise learn from this stupendous miracle the providence of God and his goodness, who sends us not away fasting, but wishes all to be nourished and enriched with his grace. Theoph.

VER. 9. S. Matt. (xv. 38) adds, without counting either the women or the children.

VER. 10. *Dalmanutha.* S. Matt. (xv. 39) has *to the borders of Magedan*; in Greek, Μαγδαλά, or Μαγδάν. These were two towns beyond the sea of Galilee, situated near to each other; it is of little consequence which of these names the evangelists mention; perhaps our Saviour visited both. Tir.—The major part of commentators, if we can believe the *Bible of Vence*, take Magedan, or Magdala, to be the town of that name situated to the east of the lake of Tiberias, in the vicinity of Gerasa, and *Dalmanutha* to be the name of that part of the country in which these two towns were situated. V.

tion with him, seeking of him a sign from heaven, tempting him.

12 And sighing deeply in spirit, he saith: Why doth this generation seek a sign? Amen, I say to you, a sign shall not be given to this generation.

13 And leaving them, he went up again into the ship, and passed to the other side of the water.

14 And they forgot to take bread: and they had but one loaf with them in the ship.

15 And he charged them, saying: Take heed and be ware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying: Because we have no bread.

17 Which Jesus knowing, saith to them: Why do you reason, because you have no bread? do you not yet know nor understand? have you still your heart blinded?

18 Having eyes, see you not? and having ears, ^bhear you not? Neither do you remember.

19 When I broke the five loaves among five thousand how many baskets full of fragments took you up? They say to him: Twelve.

20 And when the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him: Seven.

21 And he said to them: How do you not yet understand?

22 And they came to Bethsaida: and they bring to him a blind man, and they besought him to touch him.

23 And taking the blind man by the hand, he led him out of the town, and spitting upon his eyes, laying his hands on him, he asked him if he saw any thing.

24 And looking up, he said: I see men, as trees, walking.

25 After that he laid his hands again upon his eyes, and he began to see, and was restored, so that he saw all things clearly.

26 And he sent him to his house; saying: Go into thy house, and if thou enter into the town, tell nobody.

27 ^cAnd Jesus went out, and his disciples, into the

^c Supra, vi. 41; John vi. 11.—^d Matt. xvi. 13.

VER. 11. Jesus Christ did not consent to the petition they made him, because there will be another time for signs and wonders, viz. his second coming, when the powers of heaven shall be moved, and the moon refuse her light. This his first coming is not to terrify man, but to instruct and store his mind with lessons of humility, and every other virtue. Theoph.

VER. 12. Jesus Christ fetches a deep sigh on account of their obduracy, and says, Why do these ask for a miracle to confirm their belief, when they resist the authority of so many miracles, which are daily performed under their eyes? V.—*A sign shall not be given.* But by a Hebrew form of speech, if divers times is put for a negative. Wi.

VER. 15. *Of the leaven of Herod.* In S. Matt., chap. xvi. 6, we read of the leaven of the Pharisees and Sadducees: we may conclude that Christ named all of them. Wi.

VER. 23. It may be asked, why our Lord led the man from the multitude before he cured him? It may be answered, that he did it not to seem to perform his prodigies through vain-glory; and thence to teach us to shun the empty praises of men: 2ndly, to facilitate recollection, and to give himself to prayer, before he cured the blind man: and, lastly, he went out of the city because the inhabitants of Bethsaida had already rendered themselves unworthy of the miracles of Christ. For among them our Saviour had wrought many miracles, yet they would not believe. S. Matt. xi. 21.

VER. 24. *Men, as trees, walking.* In the Latin text, *walking* may agree either with *men*, or with *trees*, but the Greek shows that *walking* must be referred to *men*.

VER. 25. Our Saviour made use of exterior signs in the performance of his miracles to command attention, and to signify the inward effects of the favours granted: these the Catholic Church, after the example of her Founder and Model, also uses in the celebration of her sacraments, and for the same purposes.

town of Cæsarea Philippi; and in the way he asked his disciples, saying to them: "Who do men say that I am?"

28 And they answered him, saying: John the Baptist; but some Elias, and others as one of the prophets.

29 Then he said to them: But who do you say that I am? Peter answering, said to him: Thou art the Christ.

30 And he strictly charged them that they should not tell any man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the ancients, and by the high priests, and the Scribes, and be killed: and after three days rise again.

32 And he spoke the word openly: ^bAnd Peter taking him, began to rebuke him.

33 But he turning about and seeing his disciples, threatened Peter, saying: Go after me, satan, because thou dost not relish the things that are of God, but the things that are of men.

34 And calling together the multitude with his disciples, he said to them: "If any man will follow me, let him deny himself, and take up his cross, and follow me."

35 ^cFor whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, and for the gospel, shall save it.

36 For what will it profit a man, if he gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 ^dFor whosoever shall be ashamed of me, and of my words in this adulterous and sinful generation: the Son of man also shall be ashamed of him, when he shall come in the glory of his Father with the holy angels.

39 And he said to them: "Amen, I say to you, that there are some of them that stand here, who shall not taste death, till they see the kingdom of God coming in power."

CHAP. IX.

Christ is transfigured. He casts out the dumb spirit. He teaches humility, and to avoid scandal.

AND ^eafter six days Jesus taketh with him Peter, and James, and John: and leadeth them up to a high mountain apart by themselves, and was transfigured before them.

2 And his garments became shining, and exceedingly white as snow, so as no fuller on earth can make white.

3 And there appeared to them Elias with Moses: and they were talking with Jesus.

4 And Peter answering, said to Jesus: Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, one for Moses, and one for Elias.

^a Luke ix. 18.—^b Matt. xvi. 22.—^c Matt. x. 38, and xvi. 24.—^d Luke ix. 23, and xiv. 27.

^e Matt. x. 33; Luke ix. 26, and xii. 9.

VER. 28. *As one of the prophets.* In the Greek it is, *one of the prophets.*

* V. 24. *Video homines velut arbores ambulantes,* $\beta\lambda\epsilon\pi\omega\tau\omega\gamma\alpha\eta\theta\rho\omega\pi\omega\nu\gamma\omega\delta\eta\theta\rho\alpha\pi\epsilon\pi\alpha\gamma\omega\gamma\alpha\gamma\omega$.

CHAP. IX. VER. 4. The law and the prophets were signified by Moses and Elias: both bear testimony to the Divinity of Jesus Christ's mission, which was effectually to close the old, and open the new dispensation. B.

VER. 5. Peter had forgotten that the glorious kingdom of Christ was not of this world, but in heaven only; that himself and the other apostles, clothed as they were with their mortality, could not participate immortal joys; and that the man-doms in the house of the Father are not raised with human hands. Ven. Bede.

5 For he knew not what he said: for they were struck with fear.

6 And there was a cloud that overshadowed them, and a voice came out of the cloud, saying: This is my most beloved Son: hear ye him.

7 And immediately looking about, they saw no man any more, but Jesus only with them.

8 ^bAnd as they came down from the mountain, he charged them not to tell any man what things they had seen, till the Son of man shall be risen again from the dead.

9 And they kept the word to themselves: questioning together what that should mean: When he should be risen from the dead.

10 And they asked him, saying: ⁱWhy then do the Pharisees and Scribes say, that Elias must come first?

11 And he answered, and said to them: Elias, when he shall come first, shall restore all things: and how ^kit is written of the Son of man, that he must suffer many things, and be despised.

12 But I say to you, that Elias also is come, (and they have done to him whatsoever they would,) as it is written of him.

13 And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

14 And presently all the people seeing Jesus, were astonished and struck with fear: and running to him, they saluted him.

15 And he asked them, what do you question about among yourselves?

16 ⁱAnd one of the multitude answering, said: Master, I have brought to thee my son who hath a dumb spirit.

17 And wheresoever he taketh him, he dasheth him, and he foameth, and gnasheth with his teeth, and pineth away; and I spoke to thy disciples to cast him out, and they could not.

18 And Jesus answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him to me.

19 And they brought him. And when he had seen him, immediately the spirit troubled him: and being thrown down upon the ground, he rolled about, foaming.

20 And he asked his father: How long a time is it since this hath happened unto him? But he said: From his infancy.

21 And oftentimes hath he cast him into the fire, and into waters, to destroy him. But if thou canst do any thing, have compassion on us, and help us.

^f Matt. xvi. 28; Luke ix. 27.—^g Matt. xvii. 1; Luke ix. 28.—^h Matt. xvii. 9.

ⁱ Matt. xvii. 10.—^k Isa. liii. 3, and 4.—^l Luke ix. 38.

VER. 9. *Risen from the dead.* The disciples believed the resurrection of the dead, but they knew not what Christ meant by his rising from the dead. Their thoughts were filled with the idea of a glorious kingdom in this world, in which they should enjoy great dignities and offices under the Messias. Wi.

VER. 10. The Jews here confound the two comings of Jesus Christ. The Baptist, in the spirit of Elias, will precede the first, and Elias in person the second coming of Christ.

VER. 22. The answer of our Lord is adapted to the petition of the child's father. He had said, *If thou canst do any thing, have mercy on us;* and Christ answered, *If thou canst believe, &c.* Thus when the leper said, *If thou wilt thou canst make me clean,* he answered, *I will, be thou made clean.* Ven. Bede.—* *All things are possible to him that believeth.* The sense is not, as if he the

22 And Jesus saith to them: If thou canst believe, all things are possible to him that believeth.

23 And immediately the father of the boy crying out, with tears, said: I do believe, Lord; help thou my unbelief.

24 And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him: Thou deaf and dumb spirit, I command thee, go out of him: and enter no more into him.

25 And crying out, and greatly tearing him, he went out of him, and he became as one dead, insomuch that many said: He is dead.

26 But Jesus taking him by the hand, lifted him up, and he arose.

27 And when he was come into the house, his disciples asked him privately: Why could not we cast him out?

28 And he said to them: This kind can go out by nothing, but by prayer and fasting.

29 And departing from thence, they passed through Galilee, and he would not that any man should know it.

30 And he taught his disciples, and said to them: 'The Son of man shall be delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise again the third day.'

31 But they understood not the word: and they were afraid to ask him.

32 And they came to Capharnaum. And when they were in the house, he asked them: What did you treat of in the way?

33 But they held their peace: for in the way they had disputed among themselves, 'which of them should be the greatest.'

34 And sitting down, he called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the servant of all.

35 And taking a child, he set him in the midst of them: and when he had embraced him, he saith to them:

36 Whosoever shall receive one such child as this in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

37 John answered him, saying: Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him.

^a Matt. xvii. 21; Luke ix. 22, and 44.—^b Matt. xviii. 1; Luke ix. 46.—^c Luke ix. 49.
^d 1 Cor. xii. 3.—^e Matt. x. 42.—^f Matt. xviii. 6; Luke xvii. 2.

believeth could do all things; but that any thing might be done by the Divine power and goodness, in favour of him that had a firm and lively faith. Wi.

VER. 23. If the man believed, as he said, why does he add, *help my unbelief?* It may be answered, because faith is manifold; there is a faith of beginners, and a faith of the perfect. The incipient faith this man already possessed, and he besought our Saviour to help him to the higher degrees of this virtue. No one becomes great and perfect all at once, but must first set off with small beginnings, and thus gradually ascend to the height of perfection. Thus the man, who, by the inspiration of grace, has received imperfect faith, may be said at the same time to believe, and still to be incredulous. Ven. Bede.

VER. 37. This person, whom the apostles had forbidden to work miracles in the name of Christ, believed indeed in Christ, but did not follow him, on account of the great poverty of the apostles: he was not perfect, nor had he left all things to follow Christ. The apostles therefore concluded, that such a one was not worthy to work miracles in the name of their Divine Master. But for this indiscretion, Christ rebukes them, saying, *Do not, &c.* T.

VER. 37. *Who followeth not us,* in that special manner, as Christ's apostles did. Wi.

VER. 40. Here we may find that no one, however poor, can be excused from

38 But Jesus said: Do not forbid him: For there is no man that doth a miracle in my name, that can soon speak ill of me.

39 For he that is not against you, is for you

40 'For whosoever shall give you to drink a cup of water in my name, because you belong to Christ: Amen, I say to you, he shall not lose his reward.'

41 'And whosoever shall scandalize one of these little ones, who believe in me; it were better for him that a mill-stone were hanged about his neck, and he were cast into the sea.'

42 'And if thy hand scandalize thee, cut it off: it is better for thee to enter into life maimed, than, having two hands, to go into hell, into unquenchable fire.'

43 Where their worm dieth not, and the fire is not extinguished.

44 And if thy foot scandalize thee, cut it off; it is better for thee to enter lame into life everlasting, than, having two feet, to be cast into the hell of unquenchable fire:

45 'Where their worm dieth not, and the fire is not extinguished.'

46 And if thy eye scandalize thee, pluck it out: it is better for thee, with one eye, to enter into the kingdom of God; than, having two eyes, to be cast into the hell of fire:

47 Where their worm dieth not, and the fire is not extinguished.

48 'For every one shall be salted with fire: and every victim shall be salted with salt.'

49 'Salt is good: but if the salt become unsavoury, wherewith will you season it?' Have salt in you, and have peace among you.

CHAP. X.

Marriage is not to be dissolved. The danger of riches. The ambition of the sons of Zebedee. A blind man is restored to his sight.

AND¹ rising up from thence, he cometh into the territories of Judea, beyond the Jordan: and the people flock to him again. And as he was accustomed, he taught them again.

2 And the Pharisees coming to him, asked him: Is it lawful for a man to put away his wife? tempting him.

3 But he answering, saith to them: What did Moses command you?

^g Matt. v. 30, and xviii. 8.—^h Isa. lxvi. 24.—ⁱ Lev. ii. 13.—^k Matt. v. 13; Luke xiv. 34.—^l Matt. xix. 1.

good works; since there is no one who is not able to give at least a cup of cold water; and we are assured that he will not lose his reward. Nic. de Lyra.

VER. 43. *Where their worm dieth not.* These words are taken out of Isa. lxvi. 24; and are to be expounded of the punishments and fruitless repentance of the wicked in the next world. Wi.

VER. 48. ^t *For every one shall be salted with fire.* The sense seems to be, that every wicked unrepenting sinner (of whom it was before said, *that their worm dieth not*) shall be severely and continually punished, though not consumed by the fire of hell.—*And every victim shall be salted with salt;* that is, even good men shall be cleansed and purified by trials and sufferings in this world, as some victims were to be salted by the law. Lev. ii. 13. Wi.

VER. 49. *Become unsavoury;* i. e. if he, who has once received the faith, should apostatize from it, what is there that can possibly convert him from his wicked ways; since even the salt, with which he was salted, is become unsavoury i. e. the doctrines he formerly received are no longer of any use. Nic. de Lyra

^{*} V. 22. *Omnia possibilia sunt credenti, δύναται τῷ πιστεύοντι.*

[†] V. 48. *Omnis enim igne salietur, et omnis victima sale salietur πάσα πυρὶ ἀλισθήσεται, καὶ πάσα θυσία ἀλισθήσεται.*

4 And they said: ^a Moses permitted to write a bill of divorce, and to put *her* away.

5 And Jesus answering, said to them: Because of the hardness of your heart, he wrote you that precept.

6 But from the beginning of the creation, ^b God made them male and female.

7 For this cause ^c a man shall leave his father and mother: and shall cleave to his wife.

8 ^d And they two shall be in one flesh. Therefore now they are not two, but one flesh.

9 What therefore God joined together, let not man put asunder.

10 And in the house again his disciples asked him concerning the same thing.

11 And he said to them: Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if the wife shall put away her husband, and be married to another, she committeth adultery.

13 And they brought to him young children, that he might touch them. And the disciples rebuked them that brought them.

14 And when Jesus saw it, he was much displeased, and said to them: Suffer the little children to come to me, and forbid them not: for of such is the kingdom of God.

15 Amen, I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it.

16 And embracing them, and laying his hands upon them, he blessed them.

17 And when he was gone forth into the way, a certain man running up and kneeling before him, ^e asked him: Good Master, what shall I do that I may receive life everlasting?

18 And Jesus said to him: Why callest thou me good? None is good, but one; *that is* God.

19 ^fThou knowest the commandments: Do not commit adultery, do not kill, do not steal, bear not false witness, do not fraud, honour thy father and mother.

20 But he answering, said to him: Master, all these things I have observed from my youth.

21 And Jesus looking on him, loved him; and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 But he being struck sad at the saying, went away sorrowful: for he had great possessions.

23 And Jesus looking round about, saith to his disciples: How hardly shall they who have riches, enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answering again, saith to them: Children, how

^a Deut. xxiv. 1.—^b Gen. i. 27.—^c Gen. ii. 24; Matt. xix. 5; 1 Cor. vii. 10; Eph. v. 31.
^d 1 Cor. vi. 16.

CHAP. X. VER. 4. Moses permitted the injured husband to send away his wife, declaring that he had repudiated her. See Deut. xxiv. 1.

VER. 14. Unless we are possessed of the innocence and purity of little children, we cannot enter the kingdom of heaven. By the kingdom of heaven, we may here understand the truths of the gospel; for as a child never contradicts its teachers, nor opposes to them vain reasonings and empty words, but faithfully and readily receives their instructions, and with fear obeys them; so must we implicitly obey, and without any, the least, opposition, receive the word of the Lord. Ven. Bede.

VER. 18. *None is good.* Of himself, entirely and essentially, but God alone: men may be good also, but only by a participation of God's goodness. Ch.

hard is it for them that trust in riches, to enter into the kingdom of God!

25 It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they wondered the more, saying among themselves: Who then can be saved?

27 And Jesus looking on them, saith: With men it is impossible; but not with God: for all things are possible with God.

28 ^g And Peter began to say to him: Behold, we have left all things, and have followed thee.

29 Jesus answering, said: Amen, I say to you, there is no man, who hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake and for the gospel;

30 Who shall not receive a hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come, life everlasting.

31 ^h But many that are first, shall be last, and the last first.

32 And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished: and following, were afraid. ⁱ And taking again the twelve, he began to tell them the things that should befall him.

33 *Saying:* Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the Scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles.

34 And they shall mock him, and spit on him, and scourge him, and kill him: and the third day he shall rise again.

35 ^k And James, and John, the sons of Zebedee, came to him, saying: Master, we desire that whatsoever we shall ask, thou wouldest do it for us.

36 But he said to them: What would you that I should do for you?

37 And they said: Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 And Jesus said to them: You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized?

39 But they said to him: We can. And Jesus saith to them: You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized:

40 But to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared.

^g Matt. xix. 1^e Luke xviii. 18.—^f Exod. xx. 13.—^h Matt. xix. 27; Luke xviii. 28.
ⁱ Matt. xix. 30.—^j Luke xviii. 31.—^k Matt. xx. 20.

VER. 21. *Loved him.* It is worthy of inquiry, how that could happen which the evangelist here mentions, how Jesus could love this young man; when, as it is here related, he did not follow the admonitions given him by Jesus Christ. The reason is, Christ loved him for his past behaviour, and his strict observance of the old law. S. Chrys. in S. Thom. Cat. Aur.

VER. 32. Christ goes before, to show his eagerness to suffer the ignominies and torments of his approaching passion, for our salvation. Theophy.—But the disciples being already forewarned of what their Master was to suffer from the high priest and Scribes, went along the road to Jerusalem, with silent fear and trepidation, either lest they should be put to death with him, or lest he, whose life and doctrine they envied, should fall into the hands of his enemies. Ven. Bede.

41 And the ten hearing it, began to be much displeased at James and John.

42 But Jesus calling them, saith to them: "You know that they who seem to rule over the Gentiles, lord it over them: and their princes have power over them.

43 But it is not so among you: but whosoever will be greater, shall be your minister.

44 And whosoever will be first among you, shall be the servant of all.

45 For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many.

46 ^b And they came to Jericho: and as he went out of Jericho, with his disciples and a very great multitude, Bartimeus, the blind man, the son of Timeus, sat by the way-side, begging.

47 And when he had heard that it was Jesus, of Nazareth, he began to cry out, and to say: Jesus, Son of David, have mercy on me.

48 And many rebuked him, that he might hold his peace. But he cried a great deal the more: Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying to him: Be of better comfort: arise, he calleth thee.

50 And he casting off his garment, leaped up, and came to him.

51 And Jesus answering, said to him: What wilt thou that I should do to thee? And the blind man said to him: Rabboni, that I may see.

52 And Jesus saith to him: Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him in the way.

CHAP. XI.

Christ enters into Jerusalem upon an ass: curses the barren fig-tree: and drives the buyers and sellers out of the temple.

AND ^cwhen they were drawing near to Jerusalem, and to Bethania, at the Mount of Olives, he sendeth two of his disciples,

2 And saith to them: Go into the village that is over

^a Luke xxii. 25.—^b Matt. xx. 29; Luke xviii. 35.—^c A. D. 33. Matt. xxi. 1; Luke xix. 29.

^d John xii. 14.

VER. 42. *Who seem to rule over the Gentiles, &c.* See Matt. xx. 25, and Luke xxii. 25. Wi.

VER. 43. He then proves to them by his own example, that if they would not believe his words, they might at least learn by his example. Ven. Bede.

VER. 46. Bartimeus is a Syriac word, and signifies, son of Timeus.

VER. 51. Let us endeavour sedulously to imitate the good example of this blind man, who did not ask for honours, riches, or other worldly advantages, but only that he might receive his sight; that he might behold that light with the blessed angels, to which faith alone can conduct us. Ven. Bede.

CHAP. XI. VER. 1. This place, doubtless, had its name from the great number of olive-trees that grow upon it. It lay a little out of Jerusalem, on the east side, about five furlongs from the city, according to Josephus; but he must be understood of the nearest part of it, since S. Luke makes the distance to be a sabbath-day's journey, i. e. eight furlongs, or a mile; unless we suppose he meant the summit of the hill, from which our Saviour ascended. Acts i. 12.—In the Greek, being between Bethphage and Bethania. Bethania, which they had just left, was about one mile and a half from Jerusalem: Bethphage was between the two. V.

VER. 2. This order of Jesus Christ shows his omniscience and supreme dominion. By the former, he informs his two disciples that in Bethphage they would find a colt tied; and by the latter, he assures them that the master, on learning that the Lord hath need of the colt, will immediately let him go. A.

VER. 9. They that went before, were the prophets; and they that come after, are the apostles. S. Jerom.—All these voluntary offerings were grateful to our Divine Saviour; so are the like offerings made to him in the blessed sacrament. B.

VER. 10. They call the kingdom of Christ the kingdom of David, because Christ was descended of the family of David. David is likewise interpreted, strong,

against you, and immediately at your coming in thither, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring him.

3 And if any man shall say to you, What are you doing? say ye that the Lord hath need of him: and immediately he will let him come hither.

4 And going their way, they found the colt tied before the gate without, in the meeting of two ways: and they loose him.

5 And some of them that stood there, said to them: What do you, loosing the colt?

6 And they said to them as Jesus had commanded them: and they let him go with them.

7 ^d And they brought the colt to Jesus: and they lay their garments on him, and he sat upon him.

8 And many spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way.

9 And they that went before, and they that followed, cried, saying: "Hosanna:

10 Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father, David, that cometh. Hosanna in the highest.

11 ^e And he entered Jerusalem, into the temple: and having viewed all things round about, when now the hour of evening was come, he went out to Bethania with the twelve.

12 And the next day, when they came out from Bethania, he was hungry.

13 ^f And when he had seen afar off a fig-tree having leaves, he came, if perhaps he might find any thing on it. And when he was come to it, he found nothing but leaves: for it was not the time for figs.

14 And answering, he said to it: May no man hereafter eat fruit of thee any more for ever. And his disciples heard it.

15 And they came to Jerusalem. And when he had entered into the temple, he began to cast out them that sold and bought in the temple, and he overthrew the tables of the money-changers, and the chairs of them that sold doves.

^e Psal. cxvii. 26; Isa. xxviii. 16; Matt. xxi. 9; Luke xix. 38.—^f Matt. xxi. 10.

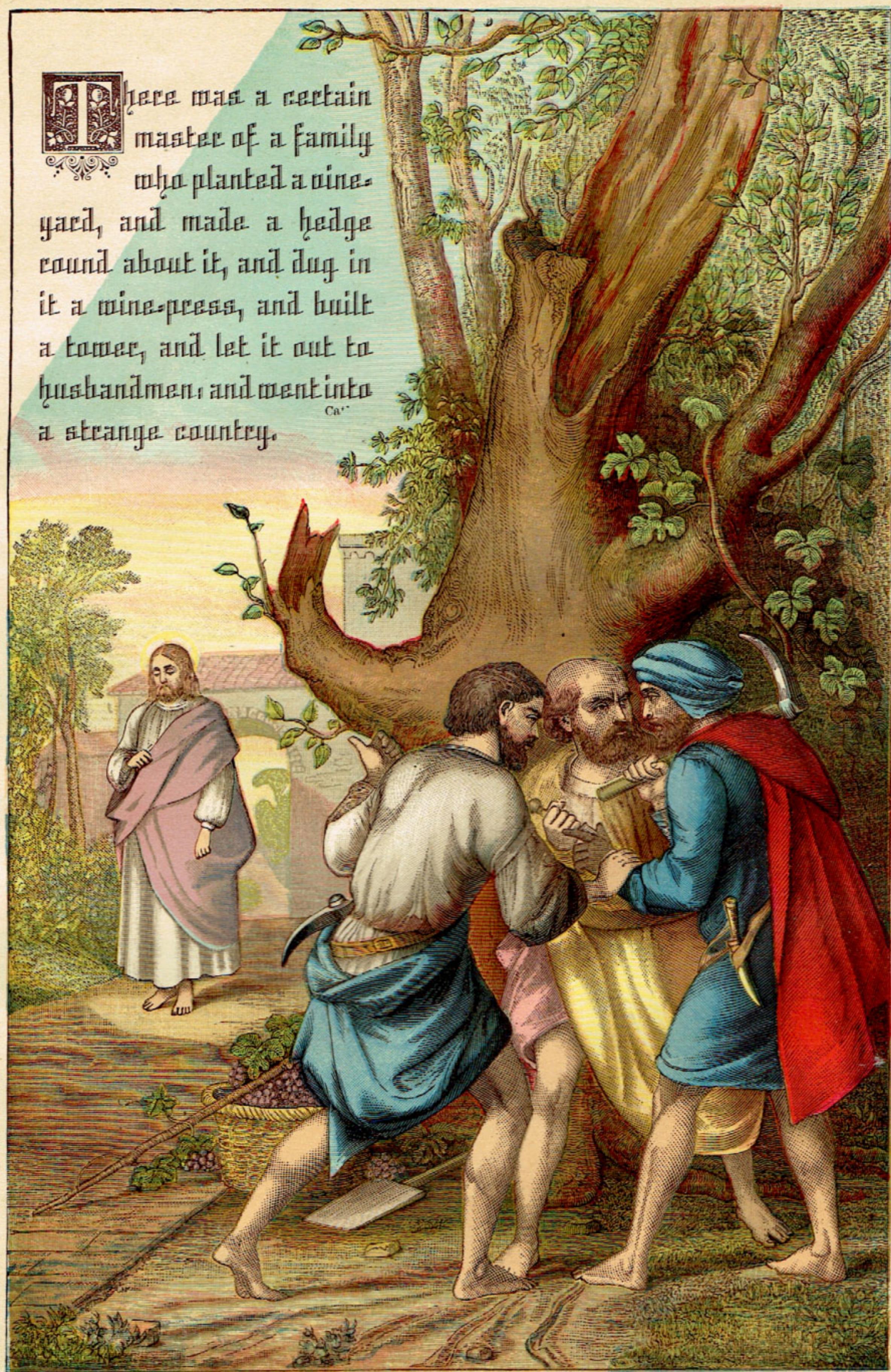
^g Matt. xxi. 19.

of hand; but who is strong of hand but the Lord, whose hand hath wrought so many and such great wonders? Theophy.—How great is the similarity of this sentence with that delivered by the angel Gabriel, when he addressed the blessed Virgin Mary: "the Lord God will give to Him the seat of David his father." Ven. Bede.—*In the highest.* By this is meant, that the just shall be built upon the ruins of the angels; and, that the inhabitants of the earth shall obtain salvation. S. Jerom.—The literal meaning is: Blessed be the kingdom of our father David, which he sees arrive in the person of his Son: *Hosanna*, glory and salvation to this Son so long expected, so ardently desired: peace, and salvation, and glory be given to Him, by the great Lord and God, who dwelleth in the highest heaven. S. Matt. xxi. 9; S. Luke xix. 38.

VER. 11. In going into the temple immediately on entering the city, he shows what religion recommends to us, viz. to enter first into a place of worship, if there be one, where we visit. Ven. Bede.—Looking into the hearts of all, he could not amongst those who contradicted the truth, find where to recline his head; therefore he withdraws to his faithful servants, and takes up his abode with the children of obedience. Idem.

VER. 13. *He came, if perhaps, &c.* Christ knew there was no fruit upon it and that it was not the season, or a season for figs. See Matt. xxi. 19, what instruction he designed to give his disciples by what he said and did to the fig-tree. Wi.—Jesus Christ here curses the barren tree, on account of his disciples, who were present; for as he every where gave instances of his most beneficent will, it was proper he should also give them proofs of his justice and severity. Hence the principal motive for cursing the fig-tree was not on account of any hunger he experienced; for it is not probable that Christ should experience so great hunger and at so early an hour, as these words seem to indicate. Ven. Bede.

There was a certain master of a family who planted a vineyard, and made a hedge round about it, and dug in it a wine-press, and built a tower, and let it out to husbandmen; and went into a strange country.



16 And he suffered not that any man should carry a vessel through the temple.

17 And he taught, saying to them: Is it not written: *My house shall be called the house of prayer to all nations? But you have made it a den of thieves.

18 Which when the chief priests, and the Scribes, had heard, they sought how they might destroy him: for they feared him, because the whole multitude was in admiration at his doctrine.

19 And when evening was come, he went forth out of the city.

20 And when they passed by in the morning, they saw the fig-tree dried up from the roots.

21 And Peter remembering, said to him: Rabbi, behold the fig-tree, which thou cursedst, is withered away.

22 And Jesus answering, saith to them: ^b Have the faith of God.

23 Amen, I say to you, that whosoever shall say to this mountain: Be thou removed, and be thou cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he shall say shall be done: it shall be done for him.

24 ^cTherefore, I say to you, all things, whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you.

25 ^dAnd when you shall stand to pray, forgive, if you have any thing against any man, that your Father also, who is in heaven, may forgive you your sins.

26 But if you will not forgive, neither will your Father, who is in heaven, forgive you your sins.

27 ^eAnd they came again to Jerusalem. And when he was walking in the temple, there come to him the chief priests, and the Scribes, and the ancients;

28 And they say to him: By what authority dost thou these things? and who hath given thee this authority to do these things?

^a Isa. lvi. 7; Jer. vii. 11.—^b Matt. xxi. 21.—^c Matt. xvii. 19, and xxi. 22.
^d Matt. vi. 14, and xviii. 35;

VER. 16. The vessels here spoken of as not allowed to be carried through the temple, were not any belonging to the temple, but only such as were brought by those who were buying and selling.—If Christ could not bear to see his Father's house profaned, even with those things which in another place were not unbecoming, how indignant must he be to see the temple of God defiled with blasphemous and heretical doctrines, and with that levity and inattention observed in thoughtless giddy Christians, who thus scandalize and pervert his devoted children. A.

VER. 18. What effect this strong reproof of our Saviour had upon the Jewish priests, and other ministers of the temple, is related by the evangelist in the subsequent words: *they sought how they might destroy him.* Still they were obliged to protract their iniquitous designs for a short time, as the multitude were in admiration of his doctrine. Gloss.

VER. 23. Ecclesiastical history informs us, that S. Gregory of Neo-Cæsarea, surnamed Thaumaturgus, (whose feast is kept Nov. 17,) performed this miracle, removing by his prayers a mountain that obstructed the building of a church. Ven. Bede.

VER. 26. Faith alone will not suffice for the remission of sins; we must moreover pardon every neighbour, and from our heart.

VER. 28. “It was a reasonable demand,” says Dr. Barrow, “which was made to our Saviour: *Tell us by what authority thou doest these things, and who hath given thee this authority.* The reasonableness of it our Lord did often avow, declaring, that if by his doctrine and works he had not vouch'd the Divinity of his authority, it had been no sin to disbelieve or reject him.” John v. 31, 36; x. 25, 37, and xv. 22, 24. Dr. Barrow on Supremacy, p. 49.—This principle, which supposes in pastors the necessity of a lawful mission, was formerly, and may still be, triumphantly urged against Luther, Calvin, Tindal, Cranmer, and all the first pretended Reformers of the Catholic Church. For whence, said the Catholics, did these innovators derive their mission? Who sent them to preach? Who gave them authority to reform and alter the whole state of God's Church? Let them show their commission for this purpose, either *ordinary* or *extraordinary*. Unless they can do this, we have nothing to do with usurpers and intruders If it be pretended that they had *extraordinary* mission, immediately derived from God,

29 And Jesus answering, said to them: I will also ask of you one question, and answer you me: and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or from men? Answer me.

31 But they thought with themselves, saying: If we say, From heaven: he will say, Why then did not you believe him?

32 If we say, From men, we fear the people. For all men counted John that he was a prophet indeed.

33 And they answering, say to Jesus: We know not. And Jesus answering, saith to them: Neither do I tell you by what authority I do these things.

CHAP. XII.

The parable of the vineyard and husbandmen. Caesar's right to tribute. The Sadducees are confuted. The first commandment. The widow's mite

AND he began to speak to them in parables: A man planted a vineyard, and made a hedge round it, and dug a place for the wine-vat, and built a tower, and let it to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, to receive from the husbandmen the fruit of the vineyard.

3 And they having laid hands on him, beat him: and sent him away empty.

4 And again he sent to them another servant: and him they wounded in the head, and used him reproachfully.

5 And again he sent another, and him they killed: and many others, of whom some they beat, and others they killed.

6 Having therefore as yet one dearly beloved son: he sent him also to them last of all, saying: They will reverence my son.

7 But the husbandmen said one to another: This is the heir: come, let us kill him: and the inheritance shall be ours.

Luke xi. 9.—^e Luke xx. 1.—^f A. D. 33. Isa. v. 1; Jer. ii. 9; Matt. xxi. 33; Luke xx. 9.

why did they not show their credentials, stamped with the broad seal of heaven; that is, why did they not by clear and evident miracles, such as Christ and his apostles wrought, attest their being thus extraordinarily commissioned for the extraordinary work of the Reformation? Without such proofs as these, no pretensions to an extraordinary mission, in opposition to the ordinary Church authority, can be admitted. Otherwise every fanatic or enthusiast, following his own caprice, may pretend to a call from heaven; and, upon this foolish plea, preach up his own dreams for the pure word of God, in contempt of all authority, whether of Church or State.

CHAP. XII. VER. 1. Under these figurative modes of speech, or parables, Jesus Christ began to trace out for their reflection a true portraiture of their ingratitude, and of the Divine vengeance. By this *certain man* we are to understand God the Father, whose vineyard was the house of Israel, which he guarded by angels; the place dug for the wine-vat is the law; the tower, the temple; and Moses, the prophets, and the priests, whom the Jews afflicted and persecuted, are the husbandmen or servants. S. Jerom.—This same parable was employed by Isaias, (v. 1,) where, speaking of Christ, he says, *My Beloved had a vineyard, and he fenced it in.* Tirinus.—*He went into a far country*, not by a change of place, for he is every where, but by leaving the workmen the power of free-will, either to work or not to work; in the same manner as a man in a far country cannot oversee his husbandmen at home, but leaves them to themselves. Ven. Bede.—This parable is thus morally explained: Jesus Christ planted a Church with his own blood, surrounded it with evangelical doctrine, as with a hedge; dug a place for the wine-vat, by the abundance of spiritual graces which he has prepared for his Church; built a tower, by appointing his angels to guard each individual Christian, who are the husbandmen to whom he has let it out. Nic. de Lyra.

VER. 2. The just servant whom the Almighty sent, was Moses; but they *sent him away empty*; for, says the Psalmist, they provoked him to anger in the camp. Psal. cv. The second servant sent was David, whom they used reproachfully, saying, *What have we to do with David?* 3 Kings xii. 16. The third was the school of the prophets; and which of the prophets did they not kill? Matt. xxiii. Ven. Bede.

8 And laying hold on him, they killed him: and cast him out of the vineyard.

9 What, therefore, will the lord of the vineyard do? He will come and destroy the husbandmen: and will give the vineyard to others.

10 And have you not read this Scripture: "The stone which the builders rejected, the same is become the head of the corner:

11 By the Lord hath this been done, and it is wonderful in our eyes?

12 And they sought to lay hands on him: but they feared the people. For they knew that he spoke this parable against them. And leaving him, they went their way.

13 ^bAnd they send to him some of the Pharisees, and of the Herodians; to catch him in *his* words.

14 And coming, they say to him: Master, we know that thou art a true speaker, and carest not for any man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar; or shall we not give it?

15 But he knowing their dissimulation, saith to them: Why tempt you me? bring me a penny, that I may see *it*.

16 And they brought it to him. And he saith to them: Whose is this image and inscription? They say to him: Cæsar's.

17 And Jesus answering, said to them: "Render, therefore, to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 ^aAnd there came to him the Sadducees, who say there is no resurrection; and they asked him, saying:

19 Master, Moses wrote unto us, "that if any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife, and raise up seed to his brother.

20 Now there were seven brethren; and the first took a wife, and died, leaving no issue.

21 And the second took her, and died: and neither did he leave any issue. And the third in like manner.

22 And the seven took her in like manner; and did not leave issue. Last of all the woman also died.

23 In the resurrection, therefore, when they shall arise again, whose wife shall she be of them? for the seven had her to wife.

^a Psal. cxvii. 22; Isa. xxviii. 16; Matt. xxi. 42; Acts iv. 14; Rom. ix. 33; 1 Pet. ii. 7.

^b Matt. xxii. 15; Luke xx. 20.—^c Rom. xiii. 7.—^d Matt. xxii. 23; Luke xx. 27.

VER. 8. They cast the heir, Jesus Christ, out of the vineyard, by leading him out of Jerusalem to be crucified. Theophy.

VER. 10. By this question, Christ shows that they were about to fulfil this prophecy, by casting him off, planning his death, and delivering him up to the Gentiles, by which he became the corner-stone, joining the two people of the Jews and Gentiles together, and forming out of them the one city and one temple of the faithful. Ven. Bede.

VER. 14. The disciples of the Pharisees said this in order to induce our Saviour to answer them, "that they were not to pay tribute to Cæsar, being the people of God;" an answer they confidently anticipated, and which the Herodians hearing, might immediately apprehend him, and thus remove the odium from themselves to Herod. Ven. Bede.

VER. 17. Although Christ clearly establishes here the strict obligation of paying to Cæsar what belongs to Cæsar, to the confusion of his very enemies, we shall still find them bringing forward against him the charge of disloyalty, as if he forbade tribute to be paid to Cæsar. Luke xxiii. 2. After the example of her Divine model, the Catholic Church has uniformly taught, with S. Paul, the necessity of obeying the powers in being; and this not for fear of their wrath, but for conscience sake.—With reason were they astonished at the wisdom of this answer, which eluded all their artifices, and taught them at the same time what they owed

24 And Jesus answering, said to them: Do ye not therefore err, not understanding the Scriptures, nor the power of God?

25 For when they shall rise again from the dead, they shall neither marry, nor be given in marriage, but are as the angels in heaven.

26 And, as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: ^f I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but of the living. You therefore do greatly err.

28 ^gAnd there came one of the Scribes, that had heard them reasoning together, and seeing that he had answered them well, asked him which was the first commandment?

29 And Jesus answered him: The first commandment of all is: ^h Hear, O Israel, the Lord thy God is one God:

30 And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment.

31 ⁱAnd the second is like to it: Thou shalt love thy neighbour as thyself. There is no other commandment greater than these.

32 And the Scribe said to him: Well, master, thou hast said in truth, that there is one God, and there is no other besides him.

33 And that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and to love one's neighbour as himself, is a greater thing than all holocausts and sacrifices.

34 And Jesus seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 And Jesus answering, said, teaching in the temple. How do the Scribes say, that Christ is the son of David?

36 For David himself saith by the Holy Ghost: ^k The Lord said to my Lord, Sit thou on my right hand, until I make thy enemies thy footstool.

37 David, therefore, himself calleth him Lord, and whence is he then his son? And a great multitude heard him gladly.

^f Deut. xxv. 5.—^g Exod. iii. 6; Matt. xxii. 32.—^h Matt. xxii. 35.—ⁱ Deut. vi. 4.—^j Lev. xix. 16. Matt. xxii. 39; Rom. xiii. 9; Gal. v. 14; James ii. 8.—^k Psal. cix. 1; Matt. xx. 44; Luke xx. 42.

to their prince, and what they owed to God: and whoever hopes for the favour of heaven, must conscientiously observe this double duty to God and to the magistrate.

VER. 26. The doctrine of the resurrection from the dead is clearly given in the book of Moses, where mention is made of the burning bush, from the midst of which God appeared to Moses: have you not read, I say, what God there said to him? As God is the God of the living, you must be in an egregious error in imagining that such as die in the eyes of the world, not to return thither any more, die in the same manner in the eyes of God, to live no more. V.

VER. 33. Venerable Bede gathers from this answer of the Scribe, that it has been long disputed among the Scribes and Pharisees, which was the greatest commandment in the law; some preferring the acts of faith and love, because many of the Fathers, before the law was instituted, were pleasing to God on account of their faith and piety, and not on account of their sacrifices; yet none were agreeable to God who had not faith and charity. This excellency of charity teacheth us that faith only is not sufficient. B.

VER. 37. This interrogation of Jesus instructs us how to refute the adversaries of truth; for if any assert that Christ was but a simple and holy man, a mere descendant of the race of David, we will ask them, after the example of Jesus; If Christ be man only, and the son of David, how does David, under the inspiration

38 And he said to them in his doctrine: ^a Beware of the Scribes, who love to walk in long robes, and to be saluted in the market-place,

39 And to sit in the first chairs in the synagogues, and to have the highest places at suppers:

40 Who devour the houses of widows under the pretence of long prayer: these shall receive greater judgment.

41 ^b And Jesus sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much.

42 And there came a certain poor widow, and she cast in two mites, which make a farthing.

43 And calling his disciples together, he saith to them: Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury.

44 For they all did cast in of their abundance; but she, of her want, cast in all she had, *even* her whole living.

CHAP. XIII.

Christ foretells the destruction of the temple, and the signs that shall forerun the day of judgment.

AND as he was going out of the temple, one of his disciples saith to him: Master, behold what manner of stones, and what buildings are here.

2 And Jesus answering, said to him: Seest thou all these great buildings? ^c There shall not be left a stone upon a stone, that shall not be thrown down.

3 And as he sat on the Mount of Olives, over against the temple, Peter and James, and John and Andrew, asked him apart:

4 Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled.

5 And Jesus answering, began to say to them: ^d Take heed, lest any man deceive you.

6 For many shall come in my name, saying: I am he: and they shall deceive many.

7 And when you shall hear of wars, and rumours of wars, fear ye not: for such things must needs be: but the end is not yet.

8 For nation shall rise against nation, and kingdom

^a Matt. xxiii. 6; Luke xi. 43, and xx. 46.—^b Luke xxi. 1.—^c Matt. xxiv. 1.—^d Luke xix. 44, and xxi. 6.—^e Eph. v. 6; 2 Thess. ii. 3.

of the Holy Ghost, call him Lord? The Jews were not blamed for calling him the son of David, but for denying him to be the Son of God. Ven. Bede.

VER. 44. *De penuria sua, ἐκ τῆς οὐσιερησίας.* See the same Greek word, 1 Cor. xvi. 17; 2 Cor. ix. 12, and chap. xi. 9, &c.

CHAP. XIII. VER. 2. As Christ had frequently denounced the destruction of the temple, his disciples, surprised that so beautiful an edifice should be reduced to nothing, wish on that account to show him the grandeur and magnificence of it; upon which Christ exclaimed, *There shall not remain a stone upon a stone.* Theophy.

VER. 4. *When shall these things be?* The miseries that took place previously to the destruction of the temple and city of Jerusalem, were a figure of the extreme calamity that will happen before the last day, in the reign of Antichrist: hence Jesus Christ speaketh indifferently of both. B.

VER. 6. At the destruction of Jerusalem there appeared many impostors, many who professed themselves to be the Christ, and assured the populace that their delivery was at hand.—So shall many seducers come towards the end of the world, who shall make themselves authors of sects, and shall gain many disciples: as followeth in plain words, ver. 22, of this chapter. B.

VER. 9. *In the synagogues, or assemblies.* The word is here taken for assemblies of judges, and of justice.—*For a testimony to them;* i. e. that you may bear witness of me and my doctrine, and also against them. Wi.

VER. 14. If all heresies tend to the abomination of desolation, that more particularly does which taketh away with other sacraments, and the external worship of God, the very sacrifice of Christ's body and blood; which being taken away, as S. Cyprian remarketh, no religion can remain. S. Cyprian. on the Supper of our Lord. Num. ii.

against kingdom, and there shall be earthquakes in places, and famines. These are the beginning of sorrows.

9 But look to yourselves. For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them.

10 And unto all nations the gospel must first be preached.

11 ^f And when they shall lead you, delivering you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost.

12 And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall put them to death.

13 And you shall be hated by all men for my name's sake. But he that shall endure unto the end, he shall be saved.

14 ^g And when you shall see the abomination of desolation, standing where it ought not: let him that readeth, understand: then let those who are in Judea, flee to the mountains:

15 And let him that is on the house-top not go down into the house, nor enter therein to take any thing out of his house:

16 And let him that shall be in the field, not turn back again to take up his garment.

17 And woe to them that are with child, and that give suck in those days.

18 But pray ye, that these things may not happen in winter.

19 For in those days, shall be such tribulations as were not from the beginning of the creation which God created until now, neither shall be.

20 And unless the Lord had shortened the days, no flesh should be saved: but for the sake of the elect which he hath chosen, he hath shortened the days.

21 ^h And then if any man shall say to you: Lo, here is Christ; or lo, he is there: do not believe.

22 For there will rise up false Christs, and false pro-

^f Matt. x. 19; Luke xii. 11, and xxi. 14.—^g Dan. ix. 27; Matt. xxiv. 15, Luke xxi. 20.
^h Matt. xxiv. 23; Luke xvii. 23, and xxi. 8.

VER. 20. This may be explained in a more general sense of the persecution of Antichrist, which will be dreadful beyond description, and executed in every part of the world. The time, however, allowed to him and his wicked agents to tread under foot the holy city, (Apoc. xi. 2,) i. e. the Church of Christ, will not extend beyond forty-two months, or three years and a half. This space of time Christ has set apart to purify his Church, and try his servants; and therefore he allows them to fall under the power of this merciless tyrant; and it was given unto him, says S. John, speaking of this event, to make war with the saints, and overcome them. Apoc. xiii. 7. We are admonished of the same by the prophet Daniel (vii. 21): I beheld, says he, and lo that horn (Antichrist) made war against the saints, and prevailed against them; and he shall speak words against the Most High, and shall crush the saints of the Most High . . . and they shall be delivered into his hand until a time, and times, and half a time, (Dan. vii. 25,) i. e. a year, two years, and half a year, or three years and a half, the same with S. John. Pastorini. p. 327 and 8.—S. Austin, speaking of this dreadful period, says, this persecution will be the last; it will happen towards the approach of the last judgment, and will fall upon the Church in every part of the world; that is, the whole city of Christ will be persecuted by the whole city of the devil, as far as both are extended upon earth. De Civit. l. 20. c. 11. But our Saviour will put a stop to these calamities on account of his elect, unwilling that they should be tempted above their strength; for he will descend himself from heaven, and, as S. Paul tells us, will kill the wicked man, Antichrist, with the breath of his mouth, and shall destroy him with the brightness of his coming.

VER. 24. In the day of judgment the luminaries of heaven shall be darkened, not by the privation of their light, but by the approach of the true light of the

phets: and they shall show signs and wonders, to seduce, if it were possible, even the elect.

23 Take you heed, therefore: behold, I have foretold you all things.

24 ^aBut in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall be falling down, and the powers that are in heaven, shall be moved.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 ^bAnd then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now of the fig-tree learn ye a parable. When the branch thereof is now tender, and the leaves are come forth, you know that summer is very near:

29 So you also, when you shall see these things come to pass, know ye that it is very nigh, even at the doors.

30 Amen, I say to you, that this generation shall not pass, until all these things be done.

31 Heaven and earth shall pass away, but my words shall not pass away.

32 But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father.

33 ^cTake ye heed, watch, and pray: for ye know not when the time is.

34 Even as a man who, going into a far country, left his house; and gave authority to his servants over every work, and commanded the porter to watch.

35 Watch ye, therefore, (for you know not when the end of the house cometh: at even, or at midnight, or at the cock-crowing, or in the morning.)

36 Lest coming on a sudden, he find you sleeping.

37 And what I say to you, I say to all: Watch.

CHAP. XIV.

The first part of the history of the passion of Christ.

NOW ^dthe feast of the Pasch, and of the azymes, was after two days: and the chief priests, and the Scribes, sought how they might by *some* wile lay hold on him, and kill him.

^a Isa. xiii. 10; Ezecl. xxxii. 7; Joel ii. 10.—^b Matt. xxiv. 31.
^c Matt. xxiv. 42.

world, i. e. the great Judge. And what cause for wonder can there be, that man should be terrified at the thoughts of the last day, when the angelic powers shall tremble; or, how will these mortal habitations of ours stand the shock, when the very pillars of heaven shall be moved? what will the tender osier suffer, when the lofty cedars of Paradise bend their head! Ven. Bede.

VER. 32. But how can the Son be ignorant of that last day? Were this the case, we must thence conclude that his nature was imperfect; since he was under the *necessity* of a second coming, and yet was ignorant when that time should be. But we must remember, that the meaning of this sentence is not, that Christ was really ignorant of this circumstance, but only that it was not then a convenient time to disclose the secret. S. Austin.—Not as if Christ were ignorant himself, as certain Eutychian heretics, called *Agnoitæ*, held; but because he knew it not as our teacher, to teach it others, as being not expedient. S. Ambrose de Fide, I. 5, c. 8.—The Son of God is ignorant of this day, not according to his *Divinity*, which sees and knows all things; but according to his *humanity*, which does not know it of itself, of its own light, but by the revelation which is made to it by the *Divinity*, which is intimately united to it. *In natura quidem Divinitatis novit*, says Gregory, *non ex natura humanitatis*. See S. Matt. xxiv. 36.

VER. 33. Some will perhaps think, that it would have been much better, if the Almighty had not left the hour of death uncertain; as in that case, they would not have been so solicitous with regard to its arrival. But S. Austin, S. Gregory, and other saints assure us, on the contrary, that it is a very great mercy of God to keep us in this ignorance, that we may always be prepared for it. For, if we knew the precise period, this assurance would give occasion of living more unguardedly, and of sinning more freely. If, with this uncertainty of the hour of our death, we live,

2 But they said: Not on the festival day, lest there should be a tumult among the people.

3 ^eAnd when he was in Bethania, in the house of Simon, the leper, and was at meat: there came a woman, having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon his head.

4 Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made?

5 For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her.

6 But Jesus said: Let her alone; why do you molest her? She hath wrought a good work upon me.

7 For the poor you have always with you: and whenever you will, you may do them good: but me you have not always.

8 She hath done what she could: she is come beforehand to anoint my body for the burial.

9 Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her.

10 ^fAnd Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them.

11 And they hearing it, were glad: and promised to give him money. And he sought how he might conveniently betray him.

12 ^gNow, on the first day of the unleavened bread, when they sacrificed the Pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the Pasch?

13 And he sendeth two of his disciples, and saith to them: Go ye into the city: and there shall meet you a man carrying a pitcher of water, follow him;

14 And wheresoever he shall go in, say to the master of the house: The master saith, Where is my refectory: where I may eat the Pasch with my disciples?

15 And he will show you a large dining-room, furnished: and there prepare ye for us.

16 And his disciples went their way, and came into the

^d Matt. xxvi. 2; Luke xxii. 1. A. D. 33.—^e Matt. xxvi. 6; John xii. 1.—^f Matt. xxvi. 14.
^g Matt. xxvi. 17; Luke xxii. 4.

notwithstanding, so very remissly; what should we do, were we assured that we were not to die for some years?

VER. 35. *At even, at midnight, or at the cock-crowing, or in the morning.* These are generally referred to the different ages of man's life; infancy, youth, manhood, and old age. We are exhorted to be always in readiness, for we know not at what hour the Judge will come. Nic. de Lyra.

CHAP. XIV. VER. 1. Though the evangelists generally use the words *pasch* and *azymes* promiscuously, yet S. Mark distinguishes them, being really different. The *pasch* is used for the 14th day of the moon of the first month. But the 15th day, on which they departed out of Egypt, was the feast of the *azymes*, or the unleavened bread; which continued seven days, till the 21st day of the moon inclusive. Ven. Bede.—*Pasch* is also used for the sabbath-day, within the seven days of the solemnity (John xix. 14); and also for all the sacrifices made during the seven days of the feast.

VER. 3. *Of precious spikenard.* This was a perfume extracted and distilled from the leaves, tops, or stalks, of the plant or herb called *naucu*. It was the custom of the Eastern people to pour such precious perfumes on their own heads, or on the heads of their guests whom they had a mind to honour. Wi.

VER. 4. It was chiefly Judas Iscariot that murmured here. S. John only mentions him; perhaps some others had been excited to complain, by the traitor.

VER. 12. *Whither wilt thou, &c.* By these words the disciples teach us to direct our every step according to the will of God; therefore does their Lord tell them, with whom he would eat the *Pasch*, to go two of them into the city. S. Jerom.

VER. 14. *Where is my refectory: + where I may eat the Pasch, or the pas-*

city: and they found as he had told them, and they prepared the Pasch.

17 *And when evening was come, he cometh with the twelve.

18 And when they were at table, and eating, Jesus saith: Amen, I say to you,^b that one of you who eateth with me, shall betray me.

19 But they began to be sorrowful, and to say to him one by one: Is it I?

20 And he said to them: One of the twelve who dipeth his hand in the dish with me.

21 And the Son of man indeed goeth,^c as it is written of him: but woe to that man, by whom the Son of man shall be betrayed. It were better for him if that man had not been born.

22 *And whilst they were eating, Jesus took bread: and blessing, broke, and gave to them, and said: Take ye, This is my body.

23 And having taken the chalice, giving thanks, he gave it to them, and they all drank of it.

24 And he said to them: This is my blood of the new testament, which shall be shed for many.

25 Amen, I say unto you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God.

26 And when they had sung a hymn, they went forth to the Mount of Olives.

27 And Jesus saith to them: *You will all be scandalized in me this night: for it is written: 'I will strike the shepherd, and the sheep shall be dispersed;

28 But after I shall be risen again, I will go before you into Galilee.

29 But Peter saith to him: Although all shall be scandalized in thee, yet not I.

30 And Jesus saith to him: Amen, I say to thee, to-

^a Matt. xxvi. 20; Luke xxii. 14.—^b John xiii. 21.—^c Psal. xl. 10; Acts i. 16.

^d Matt. xxvi. 26; 1 Cor. xi. 24.

day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spoke the more vehemently: *Although I should die together with thee, I will not deny thee: And in like manner also said they all.

32 *And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here while I pray.

33 And he taketh Peter, and James, and John, with him; and he began to fear, and to be heavy.

34 And he saith to them: My soul is sorrowful even unto death: stay you here and watch.

35 And when he had gone forward a little, he fell flat on the ground: and he prayed, that, if it were possible, the hour might pass from him:

36 And he said: Abba, Father, all things are possible to thee; take away this chalice from me: but not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour?

38 Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.

39 And going away again, he prayed, saying the same words.

40 And when he returned, he found them again asleep, (for their eyes were heavy,) and they knew not what to answer him.

41 And he cometh the third time, and saith to them: Sleep ye now, and take *your* rest. It is enough: the hour is come: behold the Son of man shall be betrayed into the hands of sinners.

42 Rise up: let us go. Behold, he that will betray me, is at hand.

43 And while he was yet speaking, cometh Judas Iscariot, one of the twelve: ⁱand with him a great multi-

^e John xvi. 32.—^f Zac. xiii. 7.—^g Matt. xxvi. 35; Luke xxii. 40.—^h Matt. xxvi. 36.

ⁱ Luke xxii. 47; John xviii. 3.

deeply impressed with these thoughts, previously to the institution of the holy Eucharist; consequently when they beheld Jesus Christ, just before his death, taking bread into his sacred hands; when, after blessing it with solemnity, they heard him say, *Take, eat; this is my body, which shall be given for you*; they must necessarily have concluded, that it was truly his body, which he now gave them to eat, according to his former promise. And though their reason or senses might have started difficulties, yet all these were obviated by their belief of his being God, and consequently able to effect whatever he pleased, and to make good whatever he said.—Moreover, if we consult tradition, we shall find that the Greek, as well as the Latin Church, has uniformly declared in favour of the literal sense of Christ's words, as may be seen at large in all Catholic controversialists. The learned author of the *Perpetuité de la Foi*, and his continuator, Renaudot, in the two additional quarto volumes, have invincibly demonstrated, that the belief of all the Oriental Christians perfectly coincides with that of the Catholic Church, respecting the real presence.

This is my blood.

VER. 24. *Which shall be shed.* With words so explicit, with the unanimous agreement of the Eastern and Western Churches, how can any Dissenters bring themselves to believe that there is nothing more designed, or given, than a memorial of Christ's passion and death? Catholics, who believe in the real presence, do certainly renew in themselves the remembrance of our Saviour's death and passion, with more lively sentiments of devotion than they who believe it to be mere bread and wine.

VER. 27. Christ permitted his disciples to fall, that they might learn not to trust in themselves. To strengthen his prediction, he adduces the testimony of Zacharias the prophet, (xiii. 7,) *I will strike the shepherd, and the sheep shall be dispersed.* Theophy.... This text is expressed in other words, being there spoken in the person of the prophet, *Strike the pastor, and the sheep shall be dispersed.* Ven. Bede.—By these words, the prophet prays for the passion of the Lord. The Almighty Father answers his prayer, *I will strike the shepherd.* The Son is sent by the Father, and is stricken by becoming incarnate, and suffering death. S. Jerom.

VER. 46. Our Lord received the kiss of the traitor, that he might not

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chal supper of the lamb sacrificed? Lit. in the Lat. *where is my eating, or my refection?* but it is generally agreed that here is meant a place to eat in. Wi.

This is my body.

VER. 22. This which I now give, and which you now receive; for the bread is not the figure only of Christ, but is changed into the true body of Christ; and he himself says, *The bread, which I will give you, is my flesh.* S. John vi. But the flesh of Christ is not seen, on account of our infirmity; for if we were allowed to see with our eyes the flesh and blood of Jesus, we should not dare to approach the blessed sacrament. Our Lord therefore, condescending to our weakness, preserves the outward species of bread and wine, but changes the bread and wine into the reality of flesh and blood. Theophy.—S. Chrysostom, in his thirtieth sermon on the treason of Judas, says, "Christ is also now present to adorn our table, (altar,) the same that was present to adorn that table. The priest stands his vicegerent, and pronounces the words, but the power and grace is of God. He says, *This is my body, and the word changes the elements:* and as the sentence 'increase and multiply, and fill the earth,' was only spoken once, but still imparts fecundity to human nature throughout all time; so these words (of consecration) once spoken, constitute an absolute, perfect sacrifice upon every altar of the Church from that day to this, yea, even to the time when Christ shall come again at the last day." S. Chrysostom, Serm. 30, on the treachery of Judas.

These words are so plain, that it is difficult to imagine others more explicit. Their force and import will however appear in a still stronger light, if we consider the formal promise Christ had made to his apostles, as related by S. John, that he would give them his flesh to eat, that same flesh he was to deliver up for the life of the world. He on that occasion confirmed with remarkable emphasis of expression the reality of this manducation, assuring them *that his flesh was meat indeed, and his blood drink indeed;* and when some of the disciples were shocked at such a proposal, he still insisted that unless they eat his flesh, they should have no life in them. The possibility of it he evinced from his Divine power, to be exemplified in his miraculous ascension; the necessity of it he established, by permitting those to abandon him who refused to believe it; and the belief of it he enforced on the minds of his disciples, from the consideration that he, their teacher, was the Son of God, and the author of their eternal salvation. The apostles were

tude, with swords and staves, from the chief priests, and the Scribes, and the ancients.

44 And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he, lay hold on him, and lead him away cautiously.

45 And when he was come, immediately going up to him, he saith: Hail, Rabbi: and he kissed him.

46 But they laid hands on him, and held him.

47 And one of them that stood by, drawing a sword, struck the servant of the chief priest, and cut off his ear.

48 And Jesus answering, said to them: Are you come out as against a robber with swords and staves to apprehend me?

49 I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled.

50 Then his disciples leaving him, all fled away.

51 And a certain young man followed him, having a linen cloth cast about his naked body: and they laid hold on him.

52 But he casting off the linen cloth, fled from them naked.

53 And they brought Jesus to the high priest: and all the priests, and the Scribes, and the ancients, were assembled together.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants at the fire, and warmed himself.

55 And the chief priests, and all the council, sought for evidence against Jesus, that they might put him to death; and they found none.

56 For many bore false witness against him, and their evidence did not agree.

57 And some rising up, bore false witness against him, saying:

58 We heard him say: ^a I will destroy this temple made with hands, and within three days I will build another, not made with hands.

59 And their witness did not agree.

60 And the high priest rising up in the midst, asked

^a Matt. xxvi. 56.—^b Matt. xxvi. 57; Luke xxii. 54; John xviii. 13.—^c Matt. xxvi. 59.
^d John ii. 19.—^e Matt. xxiv. 30, and xxvi. 64.—^f Matt. xxvi. 69; Luke xxii. 56;

to avoid being delivered up; and at the same time he fulfilled that of the Psalmist, *with those who hated peace, I was peaceful.* Psal. cxix.

VER. 47. This was Peter, as we learn from S. John xviii. 10. S. Mark conceals his master's name, lest he should seem to be publishing the ardour of his zeal for Christ. Theophy.

VER. 51. This probably was the owner, or the son of the owner of the garden, who, hearing the tumult, came to see what was the cause. It must have been a young man, from the Greek word *νεανίσκος.* T.

VER. 55. Though the law prescribed there should be only one high priest, yet at this time there were many, being appointed yearly by the Roman governor; and those are here called chief priests who had once been invested with the dignity of high priest, but were at that time out of office. Theophy.

VER. 56. *Their evidence did not agree.* Others translate, their testimonies were not sufficient; that is, so as to amount to a crime that made him guilty of death. The Greek, as well as the Latin text, may be taken in either sense. Wi.

VER. 57. Thus has iniquity lied to itself, (Psal. xxvi.,) as formerly in the case of the wife of Putiphar against Joseph, (Gen. xxix.,) and the elders against Susanna, Dan. S. Jerom.

VER. 63. Caiphas, in order to excite their hatred against what was said, rent his garments, and thus deprived himself of the priestly dignity, by transgressing the precepts; which, speaking of the high priest, says, *He shall not uncover his head, and his garments he shall not rend.* Lev. xxi. 10. S. Leo the Great.—By the high priest rending his garments he shows, that the Jewish priesthood, on account of their crimes, was now dissolved; whereas the tunic of Christ, by which

Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said to him: Art thou the Christ, the Son of the blessed God?

62 And Jesus said to him: I am: And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven.

63 Then the high priest rending his garments, saith: What need we any farther witnesses?

64 You have heard the blasphemy. What think you? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say to him: Prophesy: and the servants struck him with the palms of their hands.

66 Now, when Peter was in the court below, there cometh one of the maid-servants of the high priest:

67 And when she had seen Peter warming himself, looking on him, she saith: Thou also wast with Jesus of Nazareth.

68 But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court, and the cock crew.

69 And again a maid-servant seeing him, began to say to the standers-by: This is one of them.

70 But he denied again. And after a while they that stood by, said again to Peter: Surely thou art one of them: for thou art also a Galilean.

71 But he began to curse and to swear, saying: I know not this man of whom you speak.

72 And immediately the cock crew again. And Peter remembered the word that Jesus had said to him: Before the cock crow twice, thou shalt deny me thrice. And he began to weep.

CHAP. XV.

The continuation of the history of the Passion.

AND straightway in the morning the chief priests, holding a consultation with the ancients, and the scribes, and the whole council, bound Jesus, and led him away, and delivered him to Pilate.

John xviii. 7.—^g Matt. xxvii. 71.—^h Luke xxii. 59; John xviii. 25.—ⁱ Matt. xxvi. 75; John xiii. 38.—^k A. D. 33. Matt. xxvii. 1; Luke xxii. 66; John xviii. 28.

the one true Catholic Church is prefigured, was seamless, and not to be divided. Ven. Bede.

VER. 71. In this one apostle, Peter, the first and chief in the order of apostles, in whom the Church was figured, both sorts were to be signified, viz. the strong and the weak, because the Church is not without both. S. Austin, Ser. 13, de Verb. Do.

* V. 3. *Unguenti nardi spicati pretiosi, μύρου νάρδου πιστικῆς πολυτελοῦς.* Both here in S. Mark, and also in S. John, (chap. xii. 3,) we read *πιστικῆς*, which by the Greek agrees with *nard*, and not with *ointment*. The interpreters are much divided about the signification of the word *πιστικῆς*: some late writers would needs have *πιστικῆς* to come from *πιστός* or *πιστόν*, and to signify *liquid*, but this does not seem well grounded. Others, with S. Aug., would have *πιστικῆς* to be taken from the name of some country or place from whence this precious nard was brought. The most common opinion seems that of S. Hierom, with whom agree Theophylactus, and Euthymius, that *πιστικά*, derived from *πιστός*, signifies *true*, and *genuine nard*, and so of the greatest price and value.

† V. 14. *Ubi est refectio mea, ubi pascha manducem?* ποῦ ἐστι τὸ κατάλυμα, ὅπου πάσχα . . φάγω.

‡ V. 56. *Convenientia testimonia non erant. Ισαὶ αἱ μαρτυρίαι οὐκ ἤσαν.* The word *Ισαὶ* may either signify that they did not agree together, or that they were not sufficient to get him condemned, which latter is the opinion of Erasmus, who translates, *non erant idonea.*

2 And Pilate asked him: Art thou the king of the Jews: But he answering, saith to him: Thou sayest *it*.

3 And the chief priests accused him in many things.

4 And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee.

5 But Jesus still answered nothing; so that Pilate wondered.

6 Now on the festival-day he was wont to release unto them one of the prisoners, whomsoever they demanded.

7 And there was one called Barabbas, who was put in prison with seditious men, who in the sedition had committed murder.

8 And when the multitude was come up, they began to desire *that he would do* as he had always done to them.

9 And Pilate answered them, and said: Will you that I release to you the king of the Jews?

10 For he knew that the chief priests had delivered him up through envy.

11 But the chief priests moved the people, that he should rather release Barabbas to them.

12 And Pilate again answering, saith to them: What will you then that I do to the king of the Jews?

13 But they again cried out: Crucify him.

14 And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him.

15 So Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him into the court of the palace, and they call together the whole band.

17 And they clothe him with purple, and plating a crown of thorns, they put it upon him.

18 And they began to salute him: Hail, king of the Jews!

19 And they struck his head with a reed: And they did spit on him, and bowing their knees, they worshipped him.

20 And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him.

* Matt. xxvii. 12; Luke xxiii. 2; John xviii. 33.—^b Matt. xxvii. 22; Luke xxiii. 14.
c John xviii. 40.—^d Matt. xxvii. 27; John xix. 2.

over to the Roman governors those whom they had condemned in their own councils; but we must not suppose that this was the first time they bound Jesus; for, as S. John informs us, when first they apprehended him, they put manacles upon him. Ven. Bede.

VER. 2. It may be remarked upon this answer of our Lord, that he was not unwilling to answer the questions put to him by the governor, who condemned him contrary to his inclination, though he would not condescend to return an answer to the question of the high priests, as they were not worthy of the favour. Theophy.

VER. 6. This practice of releasing to the people any prisoner they might think proper, was instituted in order to captivate the will of the people; which was most commonly done on the festival day, when the Jews were assembled from the different provinces to Jerusalem. Gloss.

VER. 21. S. Jerom thinks Alexander and Rufus were disciples of Christ, and on this account the name of their father is here expressed. S. Jerom in D. Diony.

VER. 23. S. Matthew says mixed with gall; for gall is here used for bitterness, and wine that has myrrh in it is a very strong bitter; although, perhaps, both gall and myrrh might have been ingredients to increase the bitterness. S. Austin.—This was given to criminals, to lessen their torments. Our Lord was pleased to taste the bitterness, but he would not permit the relief which the admittance of the same into his stomach might have afforded. Thus also were the Scriptures fulfilled: *They gave me gall for my food, and in my thirst they gave me vinegar to drink.* Psal. Ixviii. Ven. Bede.

VER. 25. S. Mark is the only evangelist who says it was the third hour. S. John says it was the sixth. But these may easily be reconciled by supposing that

21 And they forced one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander, and of Rufus, to take up his cross.

22 And they bring him into the place called Golgotha, which being interpreted, is, The place of Calvary.

23 And they gave him to drink wine mingled with myrrh: but he took it not.

24 And crucifying him, they divided his garments, casting lots upon them what every man should take.

25 And it was the third hour, and they crucified him.

26 And the inscription of his cause was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the Scripture was fulfilled, which saith: And with the wicked he was reputed.

29 And they that passed by, blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days buildest it up again:

30 Save thyself, coming down from the cross.

31 In like manner also the chief priests, with the Scribes, mocking, said one to another: He saved others, himself he cannot save.

32 Let Christ, the king of Israel, come down now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

33 And when the sixth hour was come, there was darkness over the whole earth, until the ninth hour.

34 And at the ninth hour, Jesus cried out with a loud voice, saying: 'Eloï, Eloï, lamma sabacthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of the standers-by hearing, said: Behold, he calleth Elias.

36 And one running, and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias will come to take him down.

37 And Jesus having cried out with a loud voice, gave up the ghost.

38 And the veil of the temple was rent in two, from the top to the bottom.

* Matt. xxvii. 32; Luke xxiii. 26.—^f Matt. xxvii. 35; Luke xxiii. 34; John xix. 23.
g Isa. lxx. 12.—^h John ii. 19.—i Psal. xxi. 1; Matt. xxvii. 46.

he was crucified towards the end of the third hour, that is, about eleven of the clock, or half-past eleven, which being near the sixth hour, or twelve, the evangelist might say it was the sixth hour. Nic. de Lyra.—*The third hour.* The ancient account divided the day into four parts, which were named from the hour from which they began: the first, third, sixth, and ninth hour. Our Lord was crucified a little before noon; before the *third hour* had quite expired; but when the *sixth hour* was near at hand. Ch.

VER. 26. It was written on a board, expressing the cause why he was crucified, viz. because he was the *King of the Jews*. Pilate, by putting up his cause, wished to revenge himself of the Jews, for their importunity and obstinacy in compelling him, partly against his will, to condemn him to death. For what could be more ignominious to the Jews than to see their king crucified at their own request, and for no other reason than because he was their king, and they did not wish him to reign over them. Sirinus.

VER. 28. This text of Isaías regards the Messias according to the very letter. V

VER. 32. Afterwards they saw Him arising out of the sepulchre whom they thought unable to descend from the cross. Where, O Jew, is thy infidelity? I ask you yourselves. You shall be your own judges. How much more astonishing is it to be able, when dead, to rise again, than, when living, to descend from the cross? You desired a small exertion of power, and a much greater is here performed: but still your infidelity would not be cured. All have turned out of the way, all have become useless. S. Jer.—If the Scribes and Pharisees did not believe in Christ when he rose from the dead, neither would they have believed in him had he left the cross. Tir.

39 And the centurion who stood over against him, seeing, that crying out in this manner, he had given up the ghost, said: Indeed this man was the Son of God.

40 And there were also women looking on afar off: among whom was Mary Magdalene; and Mary, the mother of James the less, and of Joseph; and Salome;

41 Who also, when he was in Galilee, followed him, and ministered to him, and many other women that came up with him to Jerusalem.

42 And when evening was now come, (because it was the Parasceve, that is, the day before the sabbath,) 43 Joseph, of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus.

44 But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead.

45 And when he had understood it by the centurion, he gave the body to Joseph.

46 And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre, which was hewed out of a rock, and he rolled a stone to the door of the sepulchre.

47 And Mary Magdalene, and Mary, *the mother of Joseph*, beheld where he was laid.

CHAP. XVI.

Christ's resurrection and ascension.

AND when the sabbath was past, Mary Magdalene, and Mary, *the mother of James and Salome*, bought sweet spices, that coming they might anoint Jesus.

2 And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen.

3 And they said one to another: Who shall roll us back the stone from the door of the sepulchre?

4 And looking, they saw the stone rolled back. For it was very great.

^a Matt. xxvii. 55.—^b Luke viii. 2.—^c Matt. xxvii. 57; Luke xxiii. 50; John xix. 38.

^d Matt. xxviii. 1; Luke xxiv. 1; John xx. 1.—^e Matt. xxviii. 5;

VER. 39. The centurion considered the crying out of our Saviour as an effect not of human, but Divine power, since it generally happens that people at the moment the soul quits the body are reduced to so debilitated a state, that they are scarce able to utter the least word.

VER. 42. Ven. Bede thinks the word *parasceve* is derived from the Greek *παρασκευή*, signifying a preparation. It was the day before the sabbath, on which the Jews were accustomed to prepare two meals, one for the parasceve, and another for the sabbath; the Jews not being allowed to dress any meat on the latter day, on account of its great solemnity. Ven. Bede.

VER. 43. *A noble Decurion.* The Decurions among the Romans were first called so as having ten men under them, as the centurions were over a hundred. But some of the *Decurions* were also *counsellors* in towns, as is here signified by the Greek word *βουλευτής*. Wi.

CHAP. XVI. VER. 1. Saturday evening, after the sun was set, for the sabbath began and ended with the setting sun.

VER. 5. S. Matthew says the angel was sitting on the stone, whilst S. Mark says that they saw him sitting on the right side of the sepulchre. This must not surprise us; for the angel which first appeared sitting upon the stone, might have been afterwards seen by him sitting on the right side of the sepulchre. Theophy.—Perhaps the angel mentioned by S. Matthew is different from the one mentioned by S. Mark. Or it may be understood, that the women entering the monument, which may mean the enclosure of it, saw the angel sitting on the stone, which was placed on the right side of the sepulchre. S. Austin.

VER. 9. This appearance of our Saviour is more fully related by S. John. Our Lord arose early from the monument in which he had been placed late in the evening, thus fulfilling the words of the Psalmist, *In the evening weeping shall have place, and in the morning gladness.* Psal. xxix. Ven. Bede.—*Rising early.* It appears from this that our Saviour arose early, about sun-rise, as was the sentiment of S. Austin; though S. Gregory seems to think that he arose at midnight, in the same manner as Samson, who was a figure of Christ, arose in the middle of

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished.

6 And he saith to them: Be not affrighted; you seek Jesus, of Nazareth, who was crucified: he is risen, he is not here: behold the place where they laid him

7 But go tell his disciples, and Peter, that he goeth before you into Galilee: there you shall see him, as he told you

8 But they going out, fled from the sepulchre: for a trembling and fear had seized them: and they said nothing to any man: for they were afraid.

9 But he rising early^s the first day of the week, appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 She went, and told them that had been with him, who were mourning and weeping.

11 And they hearing that he was alive, and had been seen by her, did not believe.

12 And after that he appeared in another form to two of them walking, as they were going into the country.

13 And they going, told it to the rest: neither did they believe them.

14 At length he appeared to the eleven, as they were at table: and he upbraided them with their incredulity and hardness of heart; because they did not believe them who had seen him after he was risen again.

15 And he said to them: Go ye into the whole world, and preach the gospel to every creature.

16 He that believeth, and is baptized, shall be saved: but he that believeth not, shall be condemned.

17 And these signs shall follow them that believe: ⁱ In my name they shall cast out devils: ^k they shall speak with new tongues:

18 They shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: ^m they shall lay their hands upon the sick, and they shall recover.

19 And the Lord Jesus, after he had spoken to them,

Luke xxiv. 4; John xx. 12.—^f Supra, xiv. 28.—^g John xx. 16.—^h Luke xxiv. 13. Acts xvi. 18.—^k Acts ii. 4, and x. 46.—^l Acts xxviii. 5.—^m Acts xxviii. 8.

the night and carried away the gates of Gaza. If we follow this opinion, we must understand the word *early* as referring to the verb *appeared*, not to the participle *rising*, and then the sentence will be, *He rising*, (having arisen,) *appeared early the first day of the week.* The first interpretation, however, of S. Austin seems more agreeable to the text, *He rising early the first day of the week, appeared, &c.*

VER. 14. *At length,* &c.*, in the Latin text, taken according to the letter, is *lastly, or last of all*: but if we examine and compare the four Gospels, this was not the last time that Christ appeared to his disciples after his resurrection. We can only then understand it of the *last* time mentioned by this evangelist.—*To the eleven.* If this apparition (as it was the opinion of S. Augustin) was made when S. Thomas was not with them, they were only then ten, without S. Thomas and Judas. The evangelist here calls them *eleven*, because the apostolical college (Judas being dead) consisted of no more than *eleven*.

VER. 16. Let those weep and lament who have not yet seen him, and in a short time they shall receive consolation. Blessed are they that weep, for they shall be comforted, S. Matt. v. S. Jerom.—Perhaps some one will say within himself, I have already believed, I shall be saved: he says true, if his faith be supported by good works; for that only is true faith, which does not contradict in words what is believed in words. S. Greg.

VER. 19. By these words, it is not to be understood that Jesus is to be confined to that particular posture of body, or that the Father has any hands, or any human shape; for God is a pure, incorporeal, and all-perfect Spirit. The image of God, as he is in himself, comes not within the reach of our mortal senses. When the Scripture, therefore, speaks of God, it uses such imagery of language as is adapted to our senses, that it may thereby convey to us some imperfect knowledge of those sublime mysteries, which are ineffable in themselves, and incomprehensible to our understanding. Thus we are informed that Jesus Christ sits at the right hand of God, the Father Almighty, to signify that, as man, our Lord is raised to the height of glory, and to that supreme beatitude, than which there is

was taken up into heaven, and sitteth on the right hand of God.

* Luke xxiv. 51.

nothing higher, and nothing greater in the whole bliss of heaven; and that he, moreover, holds the same sovereign dominion with the Father over all creatures; because, as God, he is equal to the Father in power, in wisdom, and in all perfection. See Pouget, p. 256, ed. in fol.—*On the right hand of God.* Jesus Christ, our Redeemer, was not man only, but truly God, the same God with his eternal Father: and hereby is signified that the person, who took upon him human nature, and became man, is equal in dignity with the Father; he who, as man, ascended into heaven.

20 But they going forth, preached every where: the Lord co-operating with them, and confirming the word, with signs, that followed.

VER. 20. Let us here take notice, that, as the apostles confirmed their words by the signs that followed, so also in us must our words be confirmed by works. “Grant, O Jesus! that the discourses we deliver, concerning virtue, may be confirmed by works and actions; that thus, by thy co-operation, we may become perfect in word and work; for to Thee is due the glory of our discourses and actions.” Theophylactus.

* V. 14. *Novissimè, ὥστεπον, posterius.*

THE
HOLY GOSPEL OF JESUS CHRIST,
ACCORDING TO
S. LUKE.

S. LUKE was a physician, a native of Antioch, the metropolis of Syria, and well skilled in the Greek language, as his writings sufficiently evince. In some ancient MSS. he is called Lucius, and Lucanus. S. Luke was the disciple, travelling companion, and fellow-labourer of S. Paul. Of him S. Paul is supposed to speak (2 Cor. viii. 18): *We have sent also with him (Titus) the brother, whose praise is in the Gospel, through all churches:* and again, *Luke, the most dear physician, saluteth you* (Coloss. iv.): and, *only Luke is with me,* 2 Tim. iv. Some are of opinion that as often as S. Paul, in his Epistles, says, *according to my Gospel,* he speaks of the Gospel of S. Luke. His *Gospel* he wrote as he heard it; but the *Acts of the Apostles*, from his own observations; and both, as some believe, about the same time in which his history of the *Acts* finishes, towards the year of Christ 68. But the received opinion now is, that S. Luke wrote his *Gospel* in Achaia, in the year 53, ten years previously to his writing of the *Acts*, purposely to counteract the fabulous relations concerning Jesus Christ, which several persons had endeavoured to palm upon the world. It does not appear, as Calmet observes, that he had ever read the *Gospels* of S. Matt. and S. Mark. . . He chiefly insists in his *Gospel*, upon what relates to Christ's priestly office; hence the ancients gave, of the four symbolical representations, mentioned in Ezechiel, that of the ox, or calf, to S. Luke, as an emblem of sacrifices. He lived eighty-four years in the state of celibacy, was crucified at Elœa, in Peloponnesus, near Achaia, and was buried in the church of the apostles, at Constantinople; to which city his remains were translated, together with those of S. Andrew and S. Timothy, in the year 357, by order of the emperor Constantius. S. Luke writes purer Greek than any of the other agiographers; yet many Syriac words, and turns of expressions, occur in both his *Gospel* and *Acts* of the Apostles; some also that imitate the genius of the Latin tongue. He cites Scripture according to the Septuagint, and not after the Hebrew text. S. Paul, in his Epistles, generally quotes the *Gospel* in a manner the most conformable to S. Luke, as may be seen in the following instances: 1 Cor. xi. 23. and 24; xv. 5.

CHAPTER I.

The conception of John the Baptist, and of Christ: the visitation and canticle of the blessed Virgin: the birth of the Baptist, and the canticle of Zachary.

FORASMUCH as many have taken in hand to set forth, in order, a narration of the things that have been accomplished among us:

2 According as they have delivered them unto us, who from the beginning were eye-witnesses and ministers of the word:

3 It seemed good to me also, having diligently attained

CHAP. I. VER. 1. *That have been accomplished.** In the Prot. translation, *of things most surely believed.* They have followed Beza, and Erasmus; but other learned critics have shown that the same Greek word often signifies to fulfil; and it is clearly proved by S. Chrysostom.

VER. 3. *Having diligently attained.* Here we see, that although the Holy Ghost regulated the pen of the holy writers, that they might not err, they still employed human means to search and find out the truth of things they mentioned. Even so do general councils, and the president thereof, the holy pontiff, discuss and examine all causes by human means, although they have the promise from Jesus Christ of the aid, assistance, and direction of his Holy Spirit (S. John xvi. 13); as is manifest from the very first council of the apostles, holden at Jerusalem. Acts xv. 7, and 28.—*Most excellent Theophilus.* This word, *Theophilus*, by its etymology, signifies a *lover of God*: but here we may rather understand some particular person, by the title given him of *most excellent, or best*; which, at that time, was given to persons in dignity; as to Felix; Acts xxiii. 26; and to Festus, Acts xxvi. 25. Wi.

VER. 5. The Almighty appointed to Moses, that there should be but one high priest at a time, to whom, at his decease, a successor should be chosen. This rule obtained till the time of David, by whom, by the inspiration of God, many were appointed at once. 1 Par. xxiv. According to this regulation, Zachary is said to perform the office of priest, according to the order of his course. Ven. Bede

to all things from the beginning, to write to thee in order, most excellent Theophilus,

4 That thou mayest know the truth of those words in which thou hast been instructed.

5 There was in the days of Herod, the king of Judea, a certain priest named Zachary, *of the course of Abia, and his wife was of the daughters of Aaron, and her name Elizabeth.

6 And they were both just before God, walking in all

* 1 Par. xxiv. 10.

—The people waited without, according to Lev. xvi. 12; whilst the high priest carried the incense into the holy of holies, on the tenth day of the seventh month. Ven. Bede.—*Of the course of Abia.*† What we read in the Greek for *course*, is commonly put for the employment of *one day*, but here for the functions of a *whole week*. For, by the appointment of David, (1 Par. xxiv.,) the descendants from Aaron were divided into twenty-four families; of which the eighth was Abia, from whom descended this Zachary, who at this time was in the week of his priestly functions. Wi.—It is worthy of remark, that there were three Herods. The first was the one here spoken of, (surnamed Ascalonite, from his palace in the city of Ascalon, in Palestine,) the same who murdered the Innocents. The second was son of the first, (surnamed Antipas,) who derided Christ at the time of his passion, the same who beheaded the Baptist. The third was Herod Agrippa, who beheaded S. James, imprisoned S. Peter, and who was afterwards, for his great pride, stricken by an angel, and devoured by worms. Our Saviour was born in the reign of the first Herod, by whom the prophecy of Jacob, related in the book of Genesis, (chap. xlvi.,) was fulfilled, *The sceptre shall not be taken, &c.* Herod was an Idumæan, and made king of the Jews by the Romans.

VER. 6. *Both just, . . . walking . . . without blame.*‡ Not that in the sight of God they were exempt even from all lesser failings, which are called *venia* faults; but only from such sins as might make them forfeit the grace and favour of God. Wi.—Three things are here to be noticed: 1. that good men do keep a

the commandments and justifications of the Lord without blame.

7 And they had no son, for that Elizabeth was barren, and they both were well advanced in years.

8 And it came to pass, that while he executed the priestly office before God, in the order of his course,

9 According to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord;

10 *And all the multitude of the people were praying without, at the hour of incense.

11 And there appeared to him an angel of the Lord, standing on the right side of the altar of incense.

12 And Zachary seeing him, was troubled, and fear fell upon him.

13 But the angel said to him: Fear not, Zachary, for thy prayer is heard: and thy wife, Elizabeth, shall bear thee a son, and thou shalt call his name John;

14 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great before the Lord: and shall drink no wine, nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb:

16 And he shall convert many of the children of Israel to the Lord, their God:

17 And he shall go before him in the spirit and power of Elias: ^bthat he may turn the hearts of the fathers to the children, and the incredulous to the wisdom of the just, to prepare for the Lord a perfect people.

^a Exod. xxx. 7; Lev. xvi. 17.

God's commandments, which some moderns declare to be impossible; 2. that men are justified not by imputation only of Christ's justice, nor by faith alone, but by walking in the commandments; 3. that keeping and doing the commandments is properly our justification through Jesus Christ.

VER. 9. *It was his lot.* The priests drew lots for the different functions to be performed in the same week; and now it fell by lot to Zachary, to burn or offer up incense, morning and evening, in that part of the temple called the *holy*, where was the altar of incense: Zachary was in this part of the tabernacle. Wi.—See Exod. xxx. 6, 8.

VER. 10. *And all the . . . people were praying without:* i. e. in that part of the temple called the *court of the Israelites*. For the Jews themselves were not permitted to enter into the first part of the tabernacle, called the *holy*, much less into the second part of it, called the *holy of holies*: the people then prayed, and performed their private devotions, in that division of the temple called the *court of the Israelites*, and were there waiting for the coming out of the priest Zachary. Wi.—We here see that the priest's functions profited the people, though they neither heard nor saw the priest, but only joined in intention with him; and so may the prayers of the priest in the Catholic Church, though offered up in an unknown tongue.

VER. 13. *Thy prayer is heard.* We cannot suppose, as S. Aug. observes, (l. 2 QQ. Evang. c. 1, tom. 3, part 2, p. 249, ed Ben.,) that he was praying to have children, when his wife was so advanced in years; that he did not think possible; but he was praying for the people, and for the coming of the Messias. See S. Chry. Hom. 2, de Incomprehensibili, tom. 1, p. 454, nov. ed. Ben. Wi.

VER. 14. This was fulfilled not only at his birth, but ever after by the Catholic Church, celebrating his nativity. A.

VER. 15. After the angel had assured him of the joy this son should bring to many, he acquaints him of the excellency of his virtue: *he shall be great before the Lord.*—*And shall drink no wine, nor strong drink:* || lit. *sicera*, by which is signified any liquor that is apt to make a man drunk, according to S. Jerom. Wi.—This prohibition of the angel was a part of the consecration of the Nazarites. See Num. vi. 3. The word *sicera* properly signifies wine of the palm-tree; and, next to wine of the grape, there was no more common liquor, none more intoxicating. V.—*And he shall be filled with the Holy Ghost, even from his mother's womb;* from which words some conjecture that S. John the Baptist, though conceived in original sin, yet might have been freed from the guilt of it before he came into the world. Of this see S. Aug. Ep. 57, now Ep. 187, ad Dardanum, t. 2, p. 685, ed. Ben. Wi.

VER. 17. *Turn the hearts of the fathers, &c.* The angel applies these words (Mal. iv. 6) to S. John the Baptist; telling his father, that he shall convert many of the children of Israel, &c. by bringing them to the knowledge of Christ. Secondly, that *he shall go before him*, or be his precursor and forerunner.—*In the spirit and power of Elias;* i. e. S. John shall be the forerunner of Christ's first coming to redeem mankind, as Elias shall be the forerunner of Christ's second coming to judge the world. Thirdly, that S. John, by converting the Jews, shall

18 And Zachary said to the angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years.

19 And the angel answering, said to him: I am Gabriel, who stand before God: and am sent to speak to thee, and to bring thee these good tidings.

20 And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass: because thou hast not believed my words, which shall be fulfilled in their time.

21 And the people were waiting for Zachary: and they wondered that he staid so long in the temple.

22 And when he came out he could not speak to them, and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.

23 And it came to pass, after the days of his office were accomplished, that he departed to his own house.

24 And after those days his wife, Elizabeth, conceived, and hid herself five months, saying:

25 Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.

26 And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the name of the virgin was Mary.

^b Mal. iv. 6; Matt. xi. 14.

also turn the hearts of the fathers to the children, &c. The meaning of which obscure words seems to be, that, whereas Moses, Abraham, and the prophets, (whose souls were in a place of rest,) knew by a revelation from God, that their children, the Jews, lived in sin and disobedience to the laws of God; and on this account were offended and displeased at them; now when they shall know that they have been converted by the preaching of S. John, they shall rejoice, and be reconciled to their children, the Jews: for as our Saviour tells us, (Luke xv. 7,) there is joy in heaven upon any one sinner that doth penance. The angel, to explain the foregoing words, adds, and the incredulous to the wisdom and prudence of the just; i. e. S. John's preaching shall make them truly wise and just. Wi.

VER. 18. *Whereby shall I know this?* Zachary could not question the Divine power, but he doubted of what the angel told him. Wi.—It was customary with the Jews, when they heard that any wonderful event was to take place, to inquire whether the Almighty had manifested his will by any supernatural sign.

VER. 19. The name *Gabriel* signifies, the strength of God; or, God is my strength. The angels are sometimes styled by proper names, in order to show their respective duties; thus, no angel could better be appointed to declare the precursor, as also the Messias himself, than he who was styled the power of God: since he came to declare the coming of one who was to destroy the power of the devil, and overthrow his kingdom. Nic. de Lyra. See Tob. xii. 15, Apoc. i. 4, and viii. 2.

VER. 20. On account of the many signs the angel had given, that what he said was true, the unbelief of Zachary seemed inexcusable; for the angel appeared in a holy place, in the temple, and during divine service: he, moreover, foretold what related to the redemption of all the people, and to the glory of God; from all which circumstances Zachary ought to have concluded, that it was a good angel, and that what he said would eventually come to pass. Nic. de Lyra.—*Shalt be dumb, &c.* He seems to have been both dumb and deaf by the Greek text, and by what we may learn from ver. 62; where we find that those who were present did not speak, but rather made signs to him. Wi.

VER. 23. *After the days of his office were accomplished;* i. e. the weekly ministry: for during that time, the priests lodged in buildings joining to the temple, separated from their wives. Wi.

VER. 27. The word *Miriam*, or *Mary*, is expounded by S. Jerom from different etymologies, to signify in Hebrew, *star of the sea*, and in Chaldaic, *lady*. Both interpretations admirably well agree with her, who is the glorious Queen of heaven, our patroness, and star, to direct us in the stormy ocean of this world.—“O you,” cries out S. Bernard, “who find yourselves tossed to and fro in this tempestuous life, turn not your eyes away from the brightness of this star, if you would not be overwhelmed in these storms. If the winds of temptations arise; if you fall among the rocks of tribulation; look up to the star, call upon Mary. If you are agitated, and hard driven with the surges of pride, ambition, detraction, jealousy, or envy; look up to the star, call upon Mary. If anger, covetousness, or lust, beat furiously on the vessel of your soul; look up to the star, call upon Mary. If you are beginning to founder, and are just sinking into the gulf of

28 And the angel being come in, said to her: Hail, full of grace, the Lord is with thee: Blessed art thou among women.

29 And when she had heard, she was troubled at his saying, and thought with herself what manner of salutation this should be.

30 And the angel said to her: Fear not, Mary, for thou hast found grace with God:

31 Behold thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call his name, Jesus.^b

32 He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David, his father: and he shall reign in the house of Jacob for ever,

33 And of his kingdom there shall be no end.

34 And Mary said to the angel: How shall this be done, because I know not man?

35 And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God.

36 And behold thy cousin, Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her that is called barren:

37 Because no word shall be impossible with God.

38 And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word. And the angel departed from her.

39 And Mary rising up in those days, went into the mountainous country with haste, into a city of Juda:

^a Isa. vii. 14.—^b Infra, ii. 21.—^c Dan. vii. 14, and 27; Mic. iv. 7.

melancholy and despair; think on Mary. In dangers, in distresses, in perplexities, think on Mary, call on Mary. Let her name be never absent from your mouth; from your mouth let it constantly descend into your heart; and, that you may obtain the suffrage of her prayers, both in life and death, never depart from the example of her pious conversation." S. Bernard. Horn. 2, super Missus est.

VER. 28. *Hail, full of grace*: § by the greatest share of Divine graces granted to any creature. This translation, approved by the ancient Fathers, agrees with the ancient Syriac and Arabic versions. There was no need therefore to change it into *gracious*, with Erasmus; into *freely beloved*, with Beza; into *highly favoured*, with the Prot. translators. For if the seven deacons (Acts vi. 3) are said to be *full of the Holy Ghost*, as it is again said of S. Stephen, (Acts vii. 55,) and also of the same S. Stephen, (Acts vi. 8,) that he *was full of grace*, (as the learned Dr. Wells translates it in his amendments made to the Prot. translation,) why should any one be offended at this salutation given to the blessed mother of God; who would not have been raised to this highest dignity, had not her soul been first prepared for it by the greatest share of Divine graces?—*The Lord is with thee*, by his interior graces; and now, at this moment, is about to confer upon thee the highest of all dignities, by making thee truly the mother of God. Wi.

VER. 31. It may perhaps in the first instance of reflection appear shocking to our ideas, that a God should dwell in a human body; but does not the sun emit rays into all kinds of places, without any detriment to its purity? How much more would the Sun of justice, assuming a most pure body, formed of the purest blood of the spotless Virgin, not only remain free from every the least stain himself, but even impart additional sanctity to his virgin Mother. S. Thos. Aquinas.

VER. 32. *He . . . shall be called*; i. e. according to the style of the Scriptures, we shall truly be the Son of God. Wi.

VER. 34. *How shall this be done?* She only asks about the manner.—*Because I know not man.*¶ This answer, as S. Aug. takes notice, would have been to no purpose, had she not made a vow to God to live always a virgin. Wi.—Listen to the words of this pure Virgin. The angel tells her she shall conceive; but she insists upon her virginity, holding her purity in higher estimation than the promised dignity. S. Greg. of Nyssa.

VER. 35. *The Holy Ghost shall come upon thee*, &c. By the Divine power thou shalt bring forth, and yet remain always a pure virgin.—*And therefore also the Holy which shall be born of thee, shall be called* (shall be) *the Son of God*. The second person of the ever blessed Trinity, being united to our human nature, remaining unchangeably the same God, and being born of the Virgin Mary; it must needs be true to say that God was born, that God suffered and died for us;

40 And she entered into the house of Zachary, and saluted Elizabeth.

41 And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elizabeth was filled with the Holy Ghost:

42 And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

45 And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

46 And Mary said: My soul doth magnify the Lord:

47 And my spirit hath rejoiced in God, my Saviour

48 Because he hath regarded the humility of his hand maid: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done great things to me: and holy is his name.

50 And his mercy is from generation to generations, to them that fear him.

51 He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

52 He hath put down the mighty from their seat, and hath exalted the humble.

53 He hath filled the hungry with good things: and the rich he hath sent away empty.

^a Isa. li. 9; Psal. lxxxviii. 14.—^c 1 Kings ii. 5; Psal. xxxiii. 11.

and consequently that the blessed Virgin Mary was truly the mother of God, or of him that is truly God; though not the mother of the Godhead: as the Catholic Church declared in the Council of Ephesus, (431,) against the heretic Nestorius. Wi.

VER. 36. We find that Aaron, who was of the tribe of Levi, took a wife of the tribe of Juda, viz. Elizabeth, the sister of Naasson. In the successors of David we find that Joiada, the chief priest, took a wife of the family of David, viz. the daughter of Joram; from which it appears that both the royal and sacerdotal tribes were united, and that Mary and Elizabeth were relatives. It was certainly proper that Christ should be born of both these tribes, because he was in himself both king and priest. Ven. Bede.

VER. 39. This city is generally supposed to be Hebron, a sacerdotal town, (Jos. xxi. 11,) situated in the mountains, to the south of Juda, and about 120 miles from Nazareth. V.

VER. 41. *The infant leaped in her womb.*** According to the general opinion of the interpreters, this motion of the child at this time was not natural and some think that God gave to S. John, even in his mother's womb, a passing knowledge of the presence of his Redeemer. See S. Aug. in the above-cited letter to Dardanus. Wi.

VER. 43. *The mother of my Lord.* A proof that Christ was truly God, and the blessed Virgin Mary truly the mother of God. Wi.

VER. 47. *In God, my Saviour*, as appears by the Greek text,†† though literally in Latin, *in God my salvation*. Wi.

VER. 48. *The humility of his handmaid*,†† i. e. the humble, low, and abject condition; as perhaps might be translated both in this and in ver. 52. For the blessed Virgin does not here commend and praise her own virtue of humility; as divers interpreters observe. See S. Francis of Sales, in his Introduction to a Devout Life, part 3, c. 6. Wi.—Not Elizabeth only, but all nations of believers are to call her Blessed. Theophy.

VER. 51. The wise men of the Gentiles, the Pharisees and Scribes, were powerful; but these the Almighty cast down, and exalted those, *who humbled themselves under his powerful hand*. 1 Pet. v. The Jews were proud in their strength, but their incredulity brought on them their humiliation; whilst the low and mean among the Gentiles, have by faith ascended to the summit of perfection. S. Cyril Alex. in S. Thom. catena aurea. Wi.

VER. 53. The Jews were rich in the possession of the law, and the doctrines of the prophets; but, as they would not humbly unite themselves to the incarnate Word, they were sent away empty, without faith, without knowledge, deprived of

54 He hath received Israel, his servant, being mindful of his mercy.

55 As he spoke to our fathers, "to Abraham, and to his seed, for ever.

56 And Mary abode with her about three months: and she returned to her own house.

57 Now Elizabeth's full time of being delivered was come, and she brought forth a son.

58 And her neighbours and kinsfolks heard that the Lord hath showed his great mercy towards her, and they congratulated with her.

59 And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary.

60 And his mother answering, said: Not so, but he shall be called John.

61 And they said to her: There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And demanding a table-book, he wrote, "saying: John is his name. And they all wondered.

64 And immediately his mouth was opened, and his tongue loosed, and he spoke, blessing God.

65 And fear came upon all their neighbours: and all these words were divulged over all the mountainous country of Judea.

66 And all they who had heard them, laid them up in their heart, saying: What a one, think ye, shall this child be? For the hand of the Lord was with him.

* Gen. xvii. 9, and xxii. 16; Psal. cxxxii. 11; Isa. xli. 8.—^b Supra, 13.—^c Psal. lxxi. 18.
d Psal. cxli. 17.—^e Jer. xxiii. 6, and xxx. 10.

all hopes of temporal goods, excluded from the terrestrial Jerusalem, and also from that which is in heaven. But the Gentiles, oppressed with hunger and thirst, by adhering to their Lord, were filled with all spiritual gifts. S. Basil in Psal. xxxiii.

VER. 63. As then in circumcision, so now in baptism, names are given. And as we see here, and in all the Old Testament, great respect was had of names, so must we be aware of profane and secular names, and rather, according to the *Catechism of the Council of Trent*, take names of saints and holy persons, which may put us in mind of their virtues. *De Bap.* in fine.

VER. 69. As Christ was born of the race of David, he is here called the horn of salvation in the house of David. As Isaias says, *A vineyard is planted in the horn*, chap. v.—*A powerful salvation.* According to the letter both of the Latin and Greek text, *a horn of salvation*.

VER. 71. *That he would save us, &c.* Lit. *salvation from our enemies*. The construction and sense is, that God, as he had declared by his prophets, would grant us salvation, or would save us. *Wi.*

VER. 72. *To remember his holy covenant*, i. e. of his promise, or of the covenant made with Abraham, that he would bless all nations in his seed. *Wi.*

VER. 73, 74. According to the oath which he swore. §§ The words according to, are no addition to the letter of the text: they only barely express what is here signified; to wit, that God swore to Abraham, that he would grant us, or make it come to pass, that *being delivered from our enemies*, sin and the devil, we should be in a condition to serve him without fear, in holiness, &c. *Wi.*

VER. 78. The rising light, ¶ or the rising sun, *hath visited us* from on high. The Rheims translation hath the *Orient*, the *Prot. the day-spring*. Both seem more obscure than they need be. *Wi.*—*The Orient.* It is one of the titles of the Messias, the true Light of the world, and the Sun of justice. *Ch.*—By this he shows that God has forgiven us our sins, not through our merits, but through his own most tender mercy (*Theophy.*); and that we are to solicit this forgiveness through the bowels of his most tender mercy.

VER. 79. The Gentiles were in darkness, and given to the adoration of idols, till the light arose and dispelled the darkness, spreading on all sides the splendour of truth. S. Basil on Isa.—With reason is it said in this place, *who sit in darkness*; for we did not walk in darkness, but sat down, as if destitute of all hopes of being delivered. S. Chrys. hom. 14, on S. Matt.

VER. 80. S. John remained in the desert till the thirtieth year of his age. The reason why he concealed himself so long was because he feared the cruelty of Herod; for, though he was not under his jurisdiction, not being on the confines of Bethlehem, yet on account of the remarkable events that took place at his birth, by which he was declared the precursor of the Messias, he had reason to dread the cruelty of the jealous and suspicious Herod. Peter of Alexandria. *Nicephorus.*

67 And Zachary, his father, was filled with the Holy Ghost: and he prophesied, saying:

68 "Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people:

69 "And hath raised up a horn of salvation to us, in the house of David, his servant.

70 "As he spoke by the mouth of his holy prophets who are from the beginning.

71 Salvation from our enemies, and from the hand of all that hate us:

72 To show mercy to our fathers, and to remember his holy covenant.

73 "The oath which he swore to Abraham, our father, that he would grant to us:

74 That being delivered from the hand of our enemies we may serve him without fear,

75 In holiness and justice before him, all our days.

76 And thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord, to prepare his way.

77 "To give knowledge of salvation to his people, unto the remission of their sins.

78 Through the bowels of the mercy of our God: in which "the Orient, from on high, hath visited us.

79 To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

80 And the child grew up, and was strengthened in spirit: and was in the deserts until the day of his manifestation to Israel.

* Gen. xxii. 16; Jer. xxxi. 33; Heb. vi. 13, and 17.—^b Mal. iv. 5; Supra, 17.
d Zac. iii. 8, and vi. 12; Mal. iv. 2.

Baronius, and others, say, that when he was yet in his mother's arms, he was conveyed into the desert, and there concealed in the caves and fissures of the rocks, where people concealed themselves on the approach of their enemies. Cedrinus adds, that forty days after their flight, the mother of S. John died; after which, an angel is said to have undertaken the care of the Baptist; but most probably this office was performed by some attendant on S. Elizabeth. Tirinus.—The Baptist remained in the desert till he began his public ministry, which by a law of the Jews could not be much before he had attained his thirtieth year. He is styled by antiquity the first hermit. See S. Jerom in Vita Pauli.

* V. 1. Completa sunt. πεπληρωθησινων. I know the pretended difference betwixt πληροφορεῖσθαι, and πληροῦσθαι. But divers learned critics, after S. Chrys., take notice, that they are many times taken for the same. So 2 Tim. iv. 5. Ministerium tuum imple. πληροφόρησον, τουτέστι, says S. Chrys., πλήρωσον. λογ. θ. p. 371, ed. Savil.; and on the 17th verse of the same chapter, ut per me impleretur, πληροφορηθῆ, τουτέστι, πληρωθῆ. Ibid. p. 376.

† V. 5. De vice Abia, ή έφεμερίας.

‡ V. 6. Sine querela, ἀμεμπτοι, irreprehensibiles.

|| V. 15. Siceram, σίκερα, from the Hebrew shecar, or shacar, ebrius fuit.

§ V. 28. Gratia plana. See Lucas Burgensis on this place.

¶ V. 34. Quia virum non cognosco. S. Aug. quod profecto non diceret, nisi Deo Virginem se ante vovisset. De Virginitate, c. 4, tom. 6, p. 343, ed. Ben.

** V. 41. Exultavit, ἐσκίτησε. Which signifies to leap, or skip like lambs, &

†† V. 47. Salutari meo, σωτῆρι μον, Salvatore meo.

‡‡ V. 48. Humilitatem, ταπεινωσιν, not ταπεινοφορσύνην. By which latter word is signified the virtue of humility of mind and heart. But humilis, and humilitas, in Latin, even in Cicero, is put to signify vilem et abjectam conditionem; and so also τάπεινος, and ταπεινωσις, in Greek, as in the Seventy. 1 Kings i. 11, the Latin Vulgate, for ταπεινωσιν, has afflictionem famulae tuæ. And this is the sense in this and the 52nd verse; as it is confirmed by the antithesis, or opposition, betwixt those of a high, and of a low state, or condition.

||| V. 69. Cornu salutis, κέρας σωτηρίας. Abscissum est cornu Mosb. Jer. xlvi. 25. Cornu David. Psal. lxxiv. 5. See also Psal. cxxxii. 17, &c.

§§ V. 73. Jusjurandum quod juravit, δόκον ὄν in the accusative case, for κα δόκον, secundum juramentum. Ibid. daturum se nobis. i. e. se effecturum, &c. τὸν δοῦναι ἡμῖν, &c.

¶¶ V. 78. Oriens. ή ἀνατολή. Vulgō ortus Solis. See Mr. Legh Crit. sacra on ἀνατέλλω, orior, germino, S. Hierom on Jer. xxiii. 5, tom. 3, p. 634, sacerdabo David germin justum, sive orientem justam. And on Zac. vi. 12, p. 737 Ecce vir, oriens nomen ejus, where he expounds it by ἀνατολή, ἀναστίν, and ἀλα γυα.

CHAP. II.

The birth of Christ his presentation in the temple: Simeon's prophecy. Christ, at twelve years of age, is found amongst the doctors.

AND it came to pass, that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled.

2 This enrolling was first made by Cyrius, the governor of Syria.

3 And all went to be enrolled, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of ^aDavid, which is called ^bBethlehem, because he was of the house and family of David,

5 To be enrolled with Mary, his espoused wife, who was with child.

6 And it came to pass, that when they were there, her days were accomplished, that she should be delivered.

7 And she brought forth her first-born son, and wrapped him up in swaddling-clothes, and laid him in a manger: because there was no room for them in the inn.

8 And there were in the same country shepherds, watching, and keeping the night-watches over their flock.

9 And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear.

10 And the angel said to them: Fear not: for behold I bring you good tidings of great joy, that shall be to all the people:

11 For this day is born to you a Saviour, who is Christ, the Lord, in the city of David.

12 And this shall be a sign unto you: You shall find the infant wrapped in swaddling-clothes, and laid in a manger.

^a 1 Kings xx. 6.—^b Mic. v. 2; Matt. ii. 6.—^c Gen. xvii. 12; Lev. xii. 3.

CHAP. II. VER. 1. By the *whole world*, is understood the Roman empire. Wi.—This decree was promulgated in the 752nd year of Rome, in the 3970th year of the world, and the 42nd year of the reign of Augustus, when there was universal peace, and the temple of Janus remained shut for 12 years. Jans. Concord. Evang.—It was the custom among the Jews to be numbered according to their tribes and families. Hence arose the necessity of the journey of the Holy Family to Nazareth. This enrolment probably included the number, as well as the property, of each family, that the taxes might be proportioned. Idem ibid.

VER. 2. *By Cyrius*, or Publius Sulp. Quirinus. Wi.—This was the first census made by Quirinus, governor ^dof Syria: nine years after the birth of Christ, this same Quirinus was charged to make a second, when Judea was reduced to a Roman province, by the deposition and exile of Archelaus. V.

VER. 3. *Into his own city*, i. e. the city of every one's family. Now Joseph and Mary, being both of the *family of David*, were obliged to go to Bethlehem, the city of David, where by Providence, according to the predictions of the prophets, the Messias was to be born. Wi.—This circumstance, moreover, was a public testimony, to be kept in the archives of the country, of the birth and descent of the Messias. Augustus only meant to enumerate his subjects, but among them was numbered his God.

VER. 7. *In a manger* within a stable, or place where beasts were sheltered. And it is the common opinion that an ox and an ass were there at that time. See Baronius, Tillemont, &c. Wi.—O wonderful mystery! O astonishing condescension of a God-man! From his birth he takes upon himself poverty. Had such been his pleasure, Christ might, at his birth, have shaken the heavens by his power, and terrified all nature by his majesty. But these were not the attendants of his coming; for he came not to destroy, but to save; not to display riches, but to teach us a contempt of human grandeur. He therefore condescended not only to become man, but even *the vilest of men*. Metaphrastes.

VER. 12. On the eastern side of the town of Bethlehem, says S. Justin, S. Jerom, &c., there was a cave cut in the side of a rock, in which was a manger, used by the people of those environs; so that these shepherds easily understood the angel, who told them they should find him laid in a manger. SS. Jer., Greg. Naz., Cyril, say that they found the child between an ox and an ass, according to the version of the Septuagint, Hab. iii. 2, *You shall find him laid between two beasts*. In the place where this crib was, S. Helen built a magnificent church in honour of the blessed Virgin Mary. Tirinus.

13 And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying:

14 Glory to God in the highest: and on earth, peace to men of good will.

15 And it came to pass, that after the angels departed from them into heaven, the shepherds said one to another Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us.

16 And they came with haste: and they found Mary and Joseph, and the infant lying in a manger.

17 And seeing, they understood of the word that had been spoken to them concerning this child.

18 And all they that heard, wondered: and at those things that were told them by the shepherds.

19 But Mary kept all these words, pondering *them* in her heart.

20 And the shepherds returned, glorifying and praising God, for all the things they had heard, and seen, as it was told unto them.

21 ^cAnd after eight days were accomplished, that the child should be circumcised: his name was called ^dJesus, which was called by the angel, before he was conceived in the womb.

22 And after the days of her purification, ^eaccording to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord.

23 As it is written in the law of the Lord: ^fThat every male opening the womb shall be called holy to the Lord.

24 And to offer a sacrifice, according as it is ^gwritten in the law of the Lord, a pair of turtle-doves, or two young pigeons.

25 And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for

^d Matt. i. 21; Supra, i. 31.—^e Lev. xii. 6.—^f Exod. xiii. 2; Num. viii. 16.—^g Lev. xii. 8.

VER. 14. *And on earth, peace to men of good will.*^{*} The reason why the will is designated in preference to any other power of the soul, is, because the will moves the rest; consequently the goodness or badness of an action depends chiefly on the will. By this also the angels wished to show, that the peace which Christ came to bring into the world, was the internal peace of our souls, of which the external peace that subsisted under Augustus was a figure. Nic. de Lyra.—Peace is made on earth, since human nature, before an enemy to God, is now reconciled and united to him by his incarnation. Theophy.—In this hymn of the angels, there is a remarkable difference observable in some of the Greek and the Latin copies. The latter have it, according to this text, *men of good will*; the former, *good will among men, or to men*. *Ebōoxia*, signifies the gratuitous benevolence of God towards man. So that this sentence seems divided into three parts: glory to God, peace on earth, and good will to men. Jans. Conc. Evang.

VER. 15. The Word which always was, let us see how it is made for us; that, which we could not see, when it was the Word, let us see because it is made flesh. Ven. Bede.—See how particularly the Scripture weighs the meaning of every word. The shepherds hastened to see the Word, for when the flesh of the Lord is seen, the Word is seen, which is the Son. S. Amb.

VER. 17. They saw this with the eyes of their body, but with their internal eyes they discovered other wonders, viz. that he, who lay there in such great poverty, was their Messias, their great King, and the Son of God. Barradius.

VER. 19. Mary kept all these things, and compared what was accomplished in her, concerning the Lord, with what had been written of him by the prophets Ven. Bede.—She considered in her heart the arguments of faith. S. Ambrose.

VER. 21. *Should be circumcised*; which might be done not only in the temple, or in a synagogue, but in any house. Wi.

VER. 22. *Of her purification*. The blessed Virgin mother stood not in need of this ceremony, to which she submitted herself, as her Son did to that of *circumcision*. Wi.

VER. 23. *Every male opening the womb.*⁺ This translation is more conformable to the doctrine of the Fathers, that Christ was born without opening the womb; which Bede calls the doctrine of the Catholic Church. Wi.—See Exod. xiii. 2, and Num. viii. 16.

VER. 24. This was the offering of the poorer classes.

VER. 25. *A man . . . named Simeon*, whom some conjecture to have been one of the Jewish priests.—Waiting for the consolation of Israel, for the happy coming

the consolation of Israel, and the Holy Ghost was in him.

26 And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord.

27 And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law;

28 He also took him into his arms, and blessed God, and said:

29 Now thou dost dismiss thy servant, O Lord, according to thy word, in peace:

30 Because my eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people:

32 A light to the revelation of the Gentiles, and the glory of thy people, Israel.

33 And his father and mother were wondering at these things which were spoken concerning him.

34 And Simeon blessed them, and said to Mary, his mother: Behold, this *child* is set for the ruin, and for the resurrection of many in Israel, and for a sign which shall be contradicted.

35 And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.

36 And there was a prophetess, *called* Anna, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity.

37 And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving night and day.

38 Now she at the same hour coming in, gave praise to the Lord: and spoke of him to all that looked for the redemption of Israel.

* Isa. viii. 14; Rom. ix. 33; 1 Pet. ii. 7.

of the Messias.—*And the Holy Ghost was in him*, by the spirit of grace and of prophecy. Wi.—The consolation here expected by holy Simeon, was the coming of the messias, and the consequent redemption of mankind from sin and the devil; not a redemption only, as some carnal Jews thought, from the power of temporal enemies. S. Greg. of Nyssa in Diony.

VER. 27. *And he came by the Spirit*, or moved by the Holy Spirit. Wi.

VER. 30. *Thy salvation*; i. e. the Saviour whom thou hast sent. Wi.

VER. 31. *Before the face of all people*; not of Israel only, but also as a light to be revealed to the Gentiles, the spiritual children of Abraham: to whom also the promises were made. Wi.

VER. 33. *In the Greek, Joseph, and the mother of Jesus.* V.

VER. 34. *Is set for the ruin.* Christ came for the redemption and salvation of all men; but Simeon prophesies what would happen in consequence of the wilful blindness and obstinacy of many. Wi.—Not that God sent his Son for the fall of any man; but that many, by their own perverseness, in wilfully refusing to receive and obey him, would take occasion of falling. Ch.—*And for a sign which shall be contradicted*, to signify that Christ, and his doctrine, should be as it were a mark, or butt, against whom the Jews should discharge the arrows and darts of their malice. Wi.

VER. 35. *And thy own soul a sword shall pierce.* These words, which figuratively express the grief of the blessed Virgin mother, when present at the death of her Son, are to be taken by way of a parenthesis.—*That out of many hearts thoughts may be revealed*: and these are to be joined with what went before; to wit, that child shall be a sign of contradiction, set unto the fall and resurrection of many, that the thoughts of many hearts may be revealed and disclosed; when some shall believe, and others remain in their obstinacy. Wi.—Bede, and most others, understand this of the sharp sorrow, which wounded the soul of the blessed Virgin Mary, at the time of Christ's passion. Barradius.

VER. 36. *Anna, a prophetess.* She was another witness that Jesus was the messias, venerable for age, and more for her piety.—*And had lived with her husband seven years from her virginity*; i. e. had been seven years a wife: and from the death of her husband, had remained always a widow: now eighty-four years of age: who departed not from the temple, but was constantly there at the times of prayer, with fastings and prayers, serving God day and night. Wi.

VER. 40. *The child grew, and waxed strong, full of wisdom*, and (ver. 52) in-

39 And after they had performed all things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.

40 And the child grew, and waxed strong, full of wisdom, and the grace of God was in him.

41 And his parents went every year to Jerusalem, ^bat the solemn day of the Pasch.

42 And when he was twelve years^c old, they went up to Jerusalem, according to the custom of the feast.

43 And after they had fulfilled the days, when they returned, the child, Jesus, remained in Jerusalem, and his parents knew it not.

44 And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance.

45 And not finding him, they returned into Jerusalem seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions.

47 And all, that heard him, were astonished at his wisdom, and his answers.

48 And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee, sorrowing.

49 And he said to them: How is it that you sought me? did you not know, that I must be about the things that are my Father's?

50 And they understood not the word that he spoke unto them.

51 And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart.

52 And Jesus increased in wisdom, and age, and grace with God and men.

* Exod. xxiii. 15, and xxxiv. 18; Deut. xvi. 1.—c A. D. 12. Secundum Vul. 8.

creased in wisdom and age. The Arians, from this, pretend to prove that Christ was not truly God, who cannot advance or increase in wisdom. The true meaning is, that Jesus, as he advanced in age as man, gave greater marks of his Divine wisdom, and discovered himself full of knowledge, wisdom, &c. Wi.

VER. 44. It may be asked how the blessed Virgin and S. Joseph could possibly have come so far without missing him; but we must take notice, that when the people went up to the temple from remote parts of Judea, the men went in one company, and the women in a separate company, whilst the children went in either company indifferently: so that S. Joseph imagined that he was with Mary, his mother, whilst she imagined he was with S. Joseph. Nic. de Lyra.

VER. 49. *I must be about the things that are my Father's?* By these words he showed, that not S. Joseph, but only God, was his Father. Wi.

VER. 51. *Was subject to them.* Astonishing humility! which the Son of God was pleased to teach by his example, as also obedience to parents. Wi.

VER. 52. Not that he was wiser at any future period of his life, than he was at the moment of his conception, but this is said, because he chose to manifest increasing signs of wisdom as he increased in years.—In the same manner also he increased in grace, by displaying, as he advanced in age, the gifts of grace with which he was endowed; and by this excited men to the praise of God, from the consideration of favours God had bestowed upon him; and thus he conducted to the honour of God, and the salvation of men. S. Greg.—The sun, always equally brilliant in itself, is said to increase in splendour, till it has reached its meridian brilliancy.

* V. 14. Pax hominibus bona voluntatis. The Greek copies, εἰρήνη, is ἀνθρώποις εὐδοκία, hominibus bona voluntas; but the author of the *Lxx* Vulgate must have read, ἀνθρώποις εὐδοκίας, which reading is found in some ancient Greek MSS. in the Alexandrian, that called of Cambridge, and others. The common reading of the ancient Fathers is, bona voluntatis, and not bona voluntas, but then some expounded it thus: pax sit hominibus, qui habent bonam voluntatem, scilicet per Dei gratiam. Others thus: sit pax bona voluntatis divina hominibus; which sense and construction Lucas Brugensis prefers. And what confirms this exposition is, that εὐδοκία, and εὐδοκεῖν, are commonly applied when the will of God is signified; yet sometimes also εὐδοκία signifies the good will of men, as Phil. i. 15; Rom. x. 1. &c.

CHAP. III.

John's mission and preaching. Christ is baptized by him.

NOW in the fifteenth year* of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip, his brother, tetrarch of Iturea, and the country of Trachonitis, and Lysanias, tetrarch of Abilina,

2 ^bUnder the high priests, Annas and Caiphas: The word of the Lord came to John, the son of Zachary, in the desert.

3 ^cAnd he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins,

4 As it is written in the book of the words of Isaias, the prophet: ^dA voice of one crying in the wilderness: Prepare ye the way of the Lord: make his paths straight:

5 Every valley shall be filled: and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain:

6 And all flesh shall see the salvation of God.

7 He said, therefore, to the multitudes that came forth to be baptized by him: ^eYe offspring of vipers, who hath showed you to flee from the wrath to come?

8 Bring forth, therefore, fruits worthy of penance, and do not begin to say: We have Abraham for our father. For I say to you, that God is able of these stones to raise up children to Abraham.

9 For now the axe is laid to the root of the trees. Every tree, therefore, that bringeth not forth good fruit, shall be cut down and cast into the fire.

* A. D. Secundum Vul. 28.—^b Acts iv. 6.—^c Matt. iii. 1; Mark i. 4.—^d Isa. xl. 3; John i. 23.
Matt. iii. 7, and xxiii. 33.—^e James ii. 15; 1 John iii. 17.

† V. 23. Omne masculinum adaperiens vulvam, πᾶν ἄρσεν διανοίγον μῆτραν, on which words Bede says: quod ait Lucas, adaperiens vulvam, consuetæ nativitatis more loquitur . . . sed juxta fidem Catholicam exiit clauso Virginis utero, &c.

CHAP. III. VER. 1. *Pilate being governor of Judea*, lit. *procurator*; i. e. with a subordination to the president of Syria. Wi.—This was Herod Antipas, son of Herod the Great, mentioned in chap. i. 5.

VER. 2. *Under the high priests, Annas and Caiphas*. There was properly but one high priest at a time: and Caiphas had this office and title all the ten years that Pilate governed Judea. See Joseph. l. 18, Antiq. c. 3. Wi.

VER. 3. To all who read, it is plain, that S. John not only preached baptism, but likewise conferred it upon many; yet, he could not give baptism to the remission of sins. S. Greg. Hom. 20.—When the victim was not yet immolated, how could they obtain remission of sins? How could S. Luke say, *preaching the baptism of penance, to the remission of sins!* The ignorant Jews not considering the greatness of their transgressions, S. John came exhorting them to acknowledge their sins, and do penance for them; that being converted, and truly contrite, they might seek after their Redeemer, and thus obtain remission of their offences. S. Chrys. hom. 10, in Matt.—S. John's baptism was only a ceremony or initiation, by which they enrolled themselves as his disciples, to do penance, as a preparation for the remission of sins by means of the second baptism, viz. of Jesus Christ. Jans. Evan. Conc.

VER. 5. *Every valley, &c.* If these words, in one sense, were a prediction of the deliverance of the Israelites from their captivity, (Isa. xl. 3,) and an admonition to level the roads for those that were to return, they also signified the redemption of mankind from the slavery of sin; and that all obstacles, which retarded this benefit, should be removed, and also that the proud should be depressed, and the humble receive graces. Wi.

VER. 8. It is not sufficient for penitents to forsake their sins, they must also bring forth worthy fruits, according to that of the Psalmist, *Decline from evil, and to good*. Psal. xxxvi. S. Chrys. hom. 10, on S. Matt.—He does not mean to say that they did not descend from Abraham, but that their descending from Abraham would avail them nothing, unless they kept up the succession of his virtues. S. Chrys. hom. 11 and 12, on S. Matt.

VER. 9. By this example is meant the anger of God, which the Jews raised against themselves by their impiety towards their Messias. The axe is laid to the root of the tree, for the branches are already lopt off; but the tree was not rooted up, for a remnant of Israel shall be saved. S. Cyril. l. 3, on Isa. xl.

VER. 11. *He that hath two coats, &c.* S. John exhorts them to works of charity towards the poor, by giving what is superfluous. Wi.—Here we are taught that whatever we have more than our own wants require, must be bestowed on those who are in need; for the love of that God, of whom we have received all.

* Basil. in Avar.—Charity to the poor is frequently recommended in Scripture, as

10 And the people asked him, saying: What the shall we do?

11 And he answering, said to them: ^fHe that hath two coats, let him give to him that hath none: and he that hath meat, let him do in like manner.

12 And the publicans also came to be baptized, and said to him: Master, what shall we do?

13 But he said to them: Do nothing more than that which is appointed you.

14 And the soldiers also asked him, saying: And what shall we do? And he said to them: Do violence to no man: neither calumniate any man: and be content with your pay.

15 And as people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ:

16 John answered, saying to them all: ^gI indeed baptize you with water: but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose: ^hhe shall baptize you with the Holy Ghost, and with fire:

17 Whose fan is in his hand, and he will purge his floor, and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire.

18 And many other things, exhorting, did he preach to the people.

19 ⁱBut Herod, the tetrarch, when he was reproved by him for Herodias, his brother's wife, and for all the evils which Herod had done,

* Matt. iii. 11; Mark i. 8; John i. 26.—^h Matt. iii. 11; Acts i. 5, 11, 16, and xix. 4.

ⁱ Matt. xiv. 4; Mark vi. 17.

a powerful method of redeeming sin, and reconciling us to Divine mercy. This was Daniel's advice to king Nabuchodonosor, "May my counsel please thee, O king, and do thou redeem thy sins with alms and mercy to the poor." Dan. iv.

VER. 12. The Baptist exhorts worldlings to abstain from every species of fraud, that by first restraining all desires of the good of others, they may at length come to communicate some of their own to their neighbours. Ven. Bede.

VER. 13. *Do nothing more.* You who are military men, exact no more of the people than what is allowed and appointed you. Wi.

VER. 14. The Baptist knew that such as engage in war, are not murderers, but ministers of the law; not avengers of injuries, but defenders of the public weal. Had he thought otherwise, he would have said, "Cast away your arms, abandon the service, never strike, maim, or destroy any one:" these are not the things which are blameable in the military, but their cruelty, their revenge, their implacable dispositions, and lust of power. S. Austin, l. 22, cont. Faust.

VER. 15. Many reasons might have induced the people to think that John was the Christ: 1. The wonders that took place at his birth and conception, his mother being very old, and without any prospect of offspring; 2. the excellence of his preaching, his mortified life, and the novelty of his baptism; and, 3. the report which then generally prevailed among the Jews, that the Messias was already come; on account of the coming of the magi, and the murder of the infants by Herod: both which circumstances were probably fresh in their memory; and several perhaps, who witnessed them, were still living. Dion. Carth.

VER. 16. See Matt. iii. 11. That baptism cannot be valid, in which the name of the Holy Ghost only is invoked. For, the tradition concerning life-giving grace, must be preserved entire. To add or to omit any thing, may exclude from life everlasting. For, as we believe, so also are we baptized, in the name of the Father, and of the Son, and of the Holy Ghost. S. Basil, l. de Spirit. Sane. c. 22.—*Fire.* This is a metaphor, to signify the Holy Ghost and his gifts, particularly the fire of Divine love to the expiation of sins, and is very common in Scripture. Sometimes also he is represented by water, as in S. John iv. 10, et dein., and vii. 38, 39; Isa. xliv., &c., &c.

VER. 17. By the barn-floor is here prefigured the Church of Christ, in which many are called, but few are chosen. This perfectly cleansing of the floor, as it is in the Greek, is performed both now, when the wicked, on account of their open crimes, are excluded from the communion of the faithful by the Church; or, on account of their hidden sins, are after death by infinite justice chastised; but most especially at the end of the world, when the Son of man shall send his angels to gather from his kingdom all scandals. Ven. Bede.

VER. 19. See in S. Mark vi. 17. *The wife of his brother (Philip).* The Greek adds the name, and he is also named in S. Mark; but he is a different person from the tetrarch, mentioned in chap. iii. l. V.—It was not at this time that John was cast into prison; but, as S. John relates, after our Saviour had begun to work miracles, and after his baptism. S. Luke anticipates this event, in order to

20 He added this also above all, and shut up John in prison.

21 Now it came to pass, when all the people were baptized, that Jesus also being baptized, and praying heaven was opened:

22 And the Holy Ghost descended in a bodily shape, as a dove, upon him: and a voice came from heaven: 'Thou art my beloved Son, in thee I am well pleased.'

23 And Jesus himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph, who was of Heli, who was of Mathat,

24 Who was of Levi, who was of Melchi, who was of Janne, who was of Joseph,

25 Who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge,

26 Who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda,

27 Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri,

28 Who was of Melchi, who was of Addi, who was of Cosan, who was of Elmadan, who was of Her,

29 Who was of Jesus, who was of Eliezer, who was of Jorim, who was of Matnat, who was of Levi,

30 Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim,

31 Who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David,

32 Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson,

* Matt. iii. 16; Mark i. 10; John i. 32.—^b Matt. iii. 17, and xvii. 5; Infra, ix. 35;

describe more strongly the malice of Herod; who, whilst he saw multitudes flocking to hear the words of John, his own soldiers believing, and all the people receiving baptism, still could despise the Baptist, could imprison him, and put him to death. Ven. Bede.

VER. 21. The motive of his baptism, as he himself informs us, was, that he himself might fulfil all justice. What is here meant by justice, but that obligation of doing first ourselves what we wish others to observe? Let no one then refuse the laver of grace, since Christ did not refuse the laver of penance. S. Amb.—Although all our sins are forgiven in baptism, still the frailty of the flesh is not yet perfectly strengthened. For, after passing this red sea, we rejoice at the destruction of the Egyptians, but still we must fight with assurance of the grace of Christ, against the enemies we shall undoubtedly meet with in the desert of this world, till at length we arrive at our true country. Ven. Bede.

VER. 22. The reason why the Holy Ghost showed himself in the shape of a dove, was because he could not be seen in the substance of his Divinity. But why a dove? To express that simplicity acquired in the sacrament of baptism, *Be ye rimple as doves*; to signify that peace bestowed by baptism, and prefigured by the olive branch which the dove carried back to the ark, a true figure of the Church, and which was the only security from the destructive deluge. S. Amb.

Remarks on the two Genealogies of Jesus Christ.

To make some attempt at an elucidation of the present very difficult subject of inquiry, we must carry in our minds, 1. That in the Scripture language the word *begat*, applies to the remote, as well as the immediate, descendant of the ancestor. This accounts for the omission of several descents in S. Matthew. 2. The word *begat*, applies not only to the natural offspring, but to the offspring assigned to the ancestor by law. 3. If a man married the daughter and only child of another, he became in the view of the Hebrew law the son of that person, and thus was a son assigned to him by law. The last two positions show in what sense Zorobabel was the son of both Neri and Salathiel, and Joseph the son both of Jacob and of Heli, or Joachim.—"S. Matthew, in descending from Abraham to Joseph, the spouse of the blessed Virgin, speaks of a son *properly* so called, and by way of *generation*, Abraham begot Isaac, &c. But S. Luke, in ascending from Jesus to God himself, speaks of a son properly or improperly so called. On this account, he makes use of an indeterminate expression, in saying, *the son of Joseph, who was of Heli*. That S. Luke does not always speak of a son properly called, and by way of generation, appears from the first and last he names; for Jesus was only the putative son of Joseph, because Joseph was the spouse of Mary, the mother of Christ; and Adam was only the son of God by *creation*. This being observed, we must acknowledge in the genealogy in S. Luke, two sons improperly so called, that is, two sons-in-law, instead of sons. As among the Hebrews, the women entered not into the genealogy, when a house finished by a daughter, instead of naming the daughter in the genealogy, they named the son-in-law, who had for father-in-law

33 Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas,

34 Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor,

35 Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale,

36 Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech,

37 Who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan,

38 Who was of Henos, who was of Seth, who was of Adam, who was of God.

CHAP. IV.

Christ's fasting, and temptation. He is persecuted in Nazareth. Has miracles in Capernaum.

AND Jesus being full of the Holy Ghost, returned from the Jordan: and was led by the spirit into the desert,

2 For the space of forty days, and was tempted by the devil. And he did eat nothing in those days: and when they were ended he was hungry.

3 And the devil said to him: If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him: It is written: "That man liveth not by bread alone, but by every word of God."

5 And the devil led him into a high mountain, and showed him all the kingdoms of the world in a moment of time:

6 And he said to him: To thee will I give all this

* 2 Pet. i. 17.—^c A. D. 30. Matt. iv. 1; Mark i. 12.—^d Deut. viii. 3; Matt. iv. 4.

the father of his wife. The two sons-in-law mentioned by S. Luke are Joseph, the son-in-law of Heli, and Salathiel, the son-in-law of Neri. This remark clears up the difficulty. Joseph, the son of Jacob, in S. Matt., was the son-in-law of Heli, in S. Luke; and Salathiel, the son of Jechonias, in S. Matt., was the son-in-law of Neri, in S. Luke. Mary was the daughter of Heli, or Eliacim, or Joacim, or Joachim. Joseph, the son of Jacob, and Mary, the daughter of Heli, had a common origin; both descending from Zorobabel, Joseph by Abiud the eldest, and Mary by Resa, the younger brother. Joseph descended from the royal branch of David, of which Solomon was the chief; and Mary from the other branch, of which Nathan was the chief. By Salathiel, the father of Zorobabel, and son of Jechonias, Joseph and Mary descended from Solomon, the son and heir of David. And by the wife of Salathiel, the mother of Zorobabel, and daughter of Neri, of which Neri Salathiel was the son-in-law, Joseph and Mary descended from Nathan, the other son of David; so that Joseph and Mary re-united in themselves all the blood of David. S. Matt. carries up the genealogy of Jesus to Abraham; this was the promise of the Messias, made to the Jews; S. Luke carries it up to Adam, the promise of the Messias, made to all men."

Whatever the difficulties attending the genealogies may be, it is evident that they arise from our imperfect knowledge of the laws, usages, and idiom of the Jews, from our ignorance of the true method of reconciling the seeming inconsistencies, or from some corruptions that in process of time may possibly have crept into the text. The silence of the enemies of the gospel, both heathen and Jewish, during even the first century, is itself a sufficient proof, that neither inconsistency nor corruption could be then alleged against this part of the evangelical history.

VER. 36. *Who was of Cainan.* Notwithstanding the veneration due to the Latin Vulgate, which is to be esteemed authentic, Corn. A. Lapide calls it a chronological problem, whether the word Cainan be the true reading, or whether it hath slipt into the text. It is true Cainan is found in the Sept. Gen. x. 24; xi. 14, and 1 Par. i. 18; though, in this last place, A. Lapide says, it is wanting in one edition of the Sept. put out by Sixtus V.: at least it is not read in all those places, neither in the Hebrew nor Latin Vulgate. Some say, that here, in S. Luke's text, is found Cainan, because his citations are conformable to the Sept. Others conjecture that Cainan and Sale were only different names of one and the same person, so that the sense may be, *who was of Sale*, who is also Cainan. Qui fuit Sale, qui et Cainan. Wi.

CHAP. IV. VER. 2. In collating the present narrative with that of S. Matt. it appears that Jesus Christ was not tempted till the expiration of forty days. V.—Many reasons may be assigned why Christ permitted himself to be tempted. First, To merit for man the grace of overcoming temptations. Secondly, To encourage us under temptations. Thirdly, To teach us not to be cast down with temptations, however grievous they may be, since even Jesus Christ submitted to them. Fourthly, To point out to us the manner in which we ought to behave in time of temptation. D. Dion.

power, and the glory of them: for to me they are delivered, and to whom I will I give them.

7 If thou, therefore, wilt adore before me, all shall be thine.

8 And Jesus answering, said to him: * It is written: Thou shalt adore the Lord, thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down from hence.

10 ^bFor it is written, that he hath given his angels charge over thee, that they keep thee:

11 And that in their hands they shall bear thee up, lest thou dash thy foot against a stone.

12 And Jesus answering, said to him: It is said: * Thou shalt not tempt the Lord, thy God.

13 ^cAnd when all the temptation was ended, the devil departed from him for a time.

14 *And Jesus returned in the power of the Spirit into Galilee, and the fame of him went out through the whole country.

15 And he taught in their synagogues, and was extolled by all.

16 ^dAnd he came to Nazareth, where he was brought up, and he went into the synagogue, according to his custom, on the sabbath-day, and he rose up to read.

17 And the book of Isaias, the prophet, was delivered unto him. And as he unfolded the book, he found the place where it was written:

18 ^eThe Spirit of the Lord is upon me: wherefore he hath anointed me, to preach the gospel to the poor he hath sent me, to heal the contrite of heart,

19 To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.

20 And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him.

21 And he began to say to them: This day is fulfilled this Scripture in your ears.

22 And all gave testimony to him: and they wondered

* Deut. vi. 13, and x. 20.—^b Psal. xc. 11.—^c Deut. vi. 16.—^d A. D. 31.—^e Matt. iv. 12; Mark i. 14.—^f Matt. xiii. 54; Mark vi. 1; John iv. 45.

VER. 10. We have the devil here again citing Scripture, (Psal. xc. 11,) [read what is given on this subject in note on ver. 6, chap. iv. of S. Matthew's Gospel,] which shows how very dangerous a thing it is to put the Scripture, in the first instance, indiscriminately into every, even the most illiterate, person's hands, without any previous disposition of the mind and heart, by study and prayer. How much more satisfactory must it be to be guided by the Church of God, which Christ has promised to secure against all error, and which he commands all to obey! How much more rational to begin with distributing elementary catechisms, approved by the Catholic Church as conformable to the word of God, and then only opening to them the sacred mystic book, when their minds and hearts are better prepared to avail themselves of the inestimable treasure, and of justly appreciating and exploring the golden lore. If humility be a virtue that renders us most pleasing to God, it is a virtue particularly necessary for the proper understanding of Holy Writ.

VER. 13. For a time, viz. until his Passion, in which he again most grievously tempted him, by the hands of impious persecutors, whom he could not overcome with sensuality, covetousness, or vanity.

VER. 17. As he unfolded the book: and again, (ver. 20,) when he had folded the book. Books at that time were not like ours now-a-days, but were skins or parchments, rolled or folded up. Wi.

VER. 18. By the poor are to be understood the Gentiles; who might truly be called poor, since they possessed neither the knowledge of the true God, nor of the law, nor of the prophets. Origen.

VER. 19. To set at liberty them that are bruised, or oppressed. These

at the words of grace that proceeded from his mouth, and they said: Is not this the son of Joseph?

23 And he said to them: Doubtless you will say to me this similitude: Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country.

24 And he said: Amen, I say to you, that no prophet is accepted in his own country.

25 In truth I say to you, ^hthere were many widows in the days of Elias, in Israel, when heaven was shut up three years and six months: when there was a great famine throughout all the land:

26 And to none of them was Elias sent, but to a widow at Sarepta of Sidon.

27 ⁱAnd there were many lepers in Israel in the time of Eliseus, the prophet: and none of them was cleansed but Naaman, the Syrian.

28 And all they in the synagogue, hearing these things, were filled with anger.

29 And they rose up, and thrust him out of the city: and they brought him to the brow of the hill, whereon their city was built, that they might cast him down head long.

30 But he passing through the midst of them, went his way.

31 ^kAnd he went down into Capharnaum, a city of Galilee, and there he taught them on the sabbath-days.

32 ^lAnd they were astonished at his doctrine: for his word was with power.

33 ^mAnd in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice,

34 Saying: Let us alone; what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy *One* of God.

35 And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurt him not at all.

36 And there came fear upon all, and they talked among themselves, saying: What word is this: for with authority and power he commandeth the unclean spirits, and they go out?

^g Isa. lxi. 1.—^h 3 Kings xvii. 9.—ⁱ 4 Kings v. 14.—^k Matt. iv. 13; Mark i. 21.

^l Matt. vii. 28.—^m Mark i. 23.

words are not in the prophet; but are added by S. Luke, to explain the others.—*To preach the acceptable year*, as it were the jubilee year, when slaves used to be set at liberty. Wi.

VER. 20. To observe and admire a person that had never learned letters, and who stood up amongst them an experienced teacher. Menochius. See John vii. 15, and Maldonatus.

VER. 21. By this Christ wished to show that he was the Messias foretold by the prophet Isaias, whom they so anxiously expected: he declares himself to be the person pointed out by the prophet. There seems also to be a secret reprehension in these words of Christ; as if he were to say, Why are you so desirous to behold the Messias, whom, when he is before your eyes, you will not receive? Why do you seek him in the prophets, when you neither understand the prophets, nor perceive the truth of their predictions, when they are fulfilled before your eyes? Maldonatus.

VER. 23. I see you will object to me this similitude, (*παραβολὴν*,) or trite saying, applied to such as attended to the concerns of others, and neglected their own. Menochius.

VER. 30. *Passing through the midst of them, went his way.* Perhaps by making himself on a sudden invisible, or by striking them with blindness, or by changing their minds and hearts, as he pleased. Wi.—All commentators observe on these words, that the evangelist wished to show that Christ worked a miracle on this occasion, and by it proved his Divinity. This is the opinion of SS. Euthymius, Ambrose, and Thomas.

VER. 38. It is evident that S. Peter was married; but after his call to the

37 And the fame of him was published in every place of the country.

38 And Jesus rising up out of the synagogue, went into Simon's house. ^a And Simon's wife's mother was taken with a great fever: and they besought him for her.

39 And standing over her, he commanded the fever: and it left her. And immediately rising, she ministered to them.

40 And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them.

41 ^b And devils went out of many, crying out and saying: Thou art the Son of God. And he, rebuking them, suffered them not to speak: for they knew that he was Christ.

42 And when it was day, going out, he came into a desert place: and the multitudes sought him, and came to him: and they detained him, that he should not depart from them.

43 And he said to them: I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he was preaching in the synagogues of Galilee.

CHAP. V.

The miraculous draught of fishes. The cure of the leper and of the paralytic. The call of Matthew.

AND ^cit came to pass, that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth,

2 ^d And he saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And going up into one of the ships that was Simon's,

^a Matt. viii. 14; Mark i. 30.—^b Mark i. 34.—^c A. D. 31.

apostleship, he left his wife, as S. Jerom writes, in Ep. 43, c. 2, ad Julianum, and I. 1, adv. Jovin. See Matt. xix. 29.

VER. 40. The evangelist mentions this circumstance, because these distressed people did not dare to bring their sick before that time, either through fear of the Pharisees, or violating the sabbath. Origen.

VER. 41. It appears, that when the devil expresses himself thus, it is less through conviction than artifice. He suspected the fact; and to certify the same, he said to him in the desert, *if you be the Son of God, change these stones into bread.* In the same manner by saying here, *you are the Son of God*, he wished to give him an occasion of explaining himself on the subject. V.—But Jesus Christ would not accept of the testimony of evil spirits, lest he might be suspected of some intelligence with them, to cause himself to be acknowledged the Son of God. Ibid.

VER. 43. From the apparent good dispositions of these people, we might be induced to think, that if Christ had yielded to their solicitations, and remained with them, he could have drawn all to himself; yet he did not choose to do this, but has left us an example worthy our imitation, in seeking out the perishing and strayed sheep; for by the salvation of one soul, our many sins will be remitted. S. Chrys. in Cat. Graec. Pat. hom. in Matt.

VER. 44. Our Divine Redeemer frequented the Jewish synagogue, to show he was no seducer. If he had inhabited wilds and deserts, it might have been objected to him, that he concealed himself, like an impostor, from the sight of men. S. Chrys. ibid.

CHAP. V. VER. 1. What S. Luke here gives till ver. 10, is mentioned purposely to show on what occasion, and by what miracle, Peter, Andrew, James, and John, were called. Maldon.

VER. 2. *Washing their nets.* See S. Matt. iv. 18, and S. Mark i. 16, where it is said, that Christ saw them when they were *casting their nets*; i. e. some of them were *casting*, others *washing*, or *mending* their nets. Wi.

VER. 3. Why is it mentioned that there were two ships; that one of them was Simon Peter's, that Christ went into that one, and sat down in it, and sitting he taught out of that ship? No doubt, answer many of the ancient commentators, to show that the Church was figured by the bark of Peter, and that in it is the chair of Christ, a permanent authority, prefigured by Christ's sitting down, and the true word of God. A.

VER. 4. *Ἐπανάγαγε εἰς τὸ βάθος.* Put back from whence you have just now returned. Where you failed without Christ, with Christ you will prove successful.

VER. 7. The other ship was probably at such a distance from them, that they

he desired him to thrust out a little from the land. And sitting down, he taught the multitudes out of the ship.

4 Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said to him: Master, we have laboured all the night, and have taken nothing: but at thy word I will let down the net.

6 And when they had done this, they enclosed a very great multitude of fishes, and their net was breaking.

7 And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking.

8 Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord.

9 For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not; from henceforth thou shalt be taking men

11 And when they had brought their ships to land, leaving all things, they followed him.

12 ^e And it came to pass, when he was in a certain city, behold a man full of the leprosy, who seeing Jesus, and falling on his face, besought him, saying: Lord, if thou wilt, thou canst make me clean.

13 And stretching forth his hand, he touched him, saying: I will: Be thou cleansed. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but, Go, show

^d Matt. iv. 18; Mark i. 16.—^e Matt. viii. 2; Mark i. 40.

could not be heard, had they called out to them; and this also is another proof of the greatness of the miracle, that though the other ship was fishing in the same place, though a little removed, they could catch nothing. Maldonatus.—This also shows that Peter was to call in other co-labourers, and that all were to come into Peter's ship. S. Ambrose in Luc.

VER. 8. Such was the excess of S. Peter's humility, that he judged himself unworthy the presence of Christ, and by this rendered himself more worthy. So the centurion, for a similar act of self-debasement, merited to hear from Truth itself, that he was preferred to all Israel. Maldonatus.

VER. 10. Jesus Christ answers the thought of S. Peter, that instead of any loss or evil coming to him, he should, on the contrary, receive a great reward, by being appointed a fisher of men; and, as he had taken so many fishes by the Divine assistance, so he should take in his net innumerable souls, not so much by his own industry, as by the Divine grace and assistance. Maldonatus.

VER. 11. We may suppose that these four apostles, like Andrew, followed Jesus Christ at the first call, but without attaching themselves to him; and that now they attached themselves to him, never to leave him more.

VER. 12. By falling on his face, he showed his humility and modesty, that all men might learn to be ashamed of the stains of their lives; but this, his bashfulness, did not prevent him from confessing his misery; he exposes his wound, he solicits a cure: *Lord, if thou wilt, thou canst make me clean.* He did not doubt the goodness of the Lord, but in consideration of his own unworthiness, he durst not presume. That confession is full of religion and faith, which places its trust in the will of God. S. Ambrose.

VER. 13. The law forbade lepers to be touched; but he, who is the Lord of the law, dispenses with it. He touches the leper, not because he could not cleanse him without it, but in order to show that he was not subject to the law, nor to fear of any infection. At the touch of Christ, leprosy is dispelled, which before communicated contagion to all that touched it. S. Ambrose.

VER. 14. Because men in sickness generally turn their thoughts towards God, but when they recover, forget him, the leper is commanded to think of God, and return him thanks. Therefore is he sent to the priest, to make his offering, (Lev. xiv. 4,) that, committing himself to the examination of the priest, he might be accounted among the clean. S. Chrys. hom. 26, in Matt.—Jesus Christ seems here to approve of the legal sacrifices, which the Church does not receive; and this he did, because he had not yet established that most holy of all holy sacrifices, the sacrifice of his own body. The figurative sacrifices were not to be abrogated, before that, which they prefigured, was established by the preaching of the apostles and the faith of Christian believers. S. Austin, quest. 2, b. iii., de Quæst. Evang.

thyself to the priest, * and offer for thy cleansing according as Moses commanded, for a testimony to them.

15 But the fame of him went abroad the more: and great multitudes came together to hear, and to be healed of their infirmities.

16 And he retired into the desert, and prayed.

17 And it came to pass on a certain day, that he sat teaching. And there were Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was to heal them.

18 *And behold, men brought in a bed a man who had the palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles, with his bed, into the midst, before Jesus.

20 And when he saw their faith, he said: Man, thy sins are forgiven thee.

21 And the Scribes and the Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone?

22 And when Jesus knew their thoughts, answering, he said to them: What is it you think in your hearts?

23 Which is it easier to say? Thy sins are forgiven thee: or to say: Arise, and walk?

24 But that you may know that the Son of man hath power on earth to forgive sins, (he said to the sick of the palsy,) I say to thee: Arise, take up thy bed, and go into thy house.

25 And immediately rising up before them, he took up the bed on which he lay: and he went away into his own house, glorifying God.

26 And all were astonished, and they glorified God. And they were filled with fear, saying: We have seen wonderful things to-day.

27 *And after these things he went forth, and saw a

* Lev. xiv. 4.—^b Matt. ix. 2; Mark ii. 3.—^c Matt. ix. 9; Mark ii. 14.

VER. 16. Christ did not stand in need of this retirement, since, being God, he was free from every stain, and likewise present in every place. But, by this his conduct, he wished to teach us the time most proper, both for our active employments, and for the more sublime duties of prayer and contemplation. S. Greg. Naz. Orat. 28.—*ην ἀποχωρῶν*, he withdrew after his great prodigies, to avoid the praise of the multitude, and to pray assiduously, and with fresh instance, for the salvation of men.

VER. 17. But the fame of Jesus had now spread far and wide. It was for this reason that it is here said, The Pharisees and doctors of the law came out of every town in Galilee, &c., not indeed through any intention of becoming his disciples, but through a spirit of envy; as they now saw every one leaving them, and following our Saviour. Perhaps also to calumniate him, as we often find them to have done, when they beheld him making converts from them. D. Dion. Carth.

VER. 19. Let us learn from this example, how diligent we should be in procuring spiritual health, both for ourselves and for our friends. A.

VER. 21. How great is the madness of this unbelieving people, who confessing that God alone can forgive sins, will not believe God when he grants pardon. S. Ambrose.

VER. 24. *The Son of man . . . on earth.* By which act, says S. Cyril, it is clear that the Son of man hath power on earth to remit sins; which he said both for himself and us. For he, as God-man, the Lord of the law, forgiveth sins; and we also have obtained by him that wonderful grace, when he said to his disciples, *Whose sins you shall forgive, they are forgiven them.* John xx. 23. And how should he not be able to remit sins, who gave others power to do the same? B.

VER. 29. *And Levi made him a great feast,* to testify his gratitude to Jesus for the favour he had done him. It appears that both S. Matthew and S. Luke affect, through consideration for S. Matthew, to designate him here by his less known name of Levi; whereas he designates himself, through humility, in this same circumstance, by his more known appellation of Matthew. See Matt. ix. 9. V.

VER. 33. S. Matt. says, it was S. John's disciples themselves that objected

publican, named Levi, sitting at the custom-house, and he said to him: Follow me.

28 And leaving all things, he rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others, that were at table with them.

30 *But their Pharisees and Scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners?

31 And Jesus answering, said to them: They who are in health need not the physician: but they that are sick.

32 I came not to call the just, but sinners, to penance.

33 And they said to him: *Why do the disciples of John fast often, and make prayers, and the disciples of the Pharisees in like manner: but thine eat and drink.

34 And he said to them: Can you make the children of the bridegroom fast, whilst the bridegroom is with them.

35 But the days will come, when the bridegroom shall be taken away from them; then shall they fast in those days.

36 And he spoke also a similitude to them: That no man putteth a piece from a new garment upon an old garment: otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old.

37 And no man putteth new wine into old bottles: otherwise the new wine will burst the bottles, and it will be spilled, and the bottles will be lost.

38 But new wine must be put into new bottles and both are preserved.

39 And no man drinking old, hath presently a mind to new: for he saith, The old is better.

CHAP. VI.

Christ excuses his disciples. He cures upon the sabbath-day: chooses the twelve, and makes a sermon to them.

AND it came to pass on the second first sabbath, that as he went through the corn-fields, his dis-

* Mark ii. 16.—^b Mark ii. 18.—^c A. D. Si. Matt. xii. 1; Mark ii. 23.

this to Christ. Most probably both they and the Pharisees endeavoured at. they could to press this objection. S. Austin de Cons. Evang. 1. 2, c. 27.—Why do you not fast, as is customary with all that wish to regulate their lives according to the law? The reason why the saints fasted was, that they might, by afflicting their bodies, subdue their passions. Jesus Christ, therefore, had no need of fasting, being God, and of course free from every, the least, disorderly motion of concupiscence. Neither did his attendants stand in need of fasting, for being enriched with his grace, they were strengthened in virtue, without the help of fasting. When, therefore, Christ fasted forty days, he fasted to set an example to carnal men. S. Cyril.—As long as the Spouse is with us, we are in joy, we cannot fast, we cannot mourn. But, when he has been driven away by sin, then we must both fast and weep. Ven. Bede.

CHAP. VI. VER. 1. As this chapter is almost verbally like to the 5th, 7th, and 12th of S. Matthew, and the 3rd of S. Mark, the reader is referred to these for further explanation.—*On the second-first sabbath.* An obscure passage, on which S. Jerom says to Nepotianus,* that he had consulted his master, S. Greg. Nazianzen, but in vain. S. Chry. hom. 40, in Matt., takes it for a *double feast*, or *a double rest*: by which we may either understand a sabbath and another feast concurring on the same day; or a sabbath and a feast immediately succeeding to each other. Theophylactus says the same; and that then the latter day, on which they were to rest, was called the *second-first*. Others say, that when the Jews kept their solemn paschal feast for seven days, the *last day* was called the *second-first*, because it was kept with equal solemnity as the first day had been. See Maldonatus. Later interpreters have found out other expositions, of which the most plausible seems to be, that by the *second-first sabbath* may be understood the *feast of Pentecost* (which also happened when corn was ripe in Palestine). To understand this, we must take notice, that the Jews had three great and solemn feasts: 1st, That of the *Pasch*, or the great paschal feast, with the seven days of unleavened bread; the 2nd was the great *feast of Pentecost*; and the 3rd was the *feast called of tabernacles*. It is supposed then that the *paschal feast* was

ciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And some of the Pharisees said to them: Why do you that which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said: Have you not read so much as this, what David did, when himself was hungry, and they that were with him:

4 ^aHow he went into the house of God, and took and eat the bread of proposition, and gave to them that were with him, which it is not lawful to eat^b but only for the priests?

5 And he said to them: The Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue, and taught. ^cAnd there was a man, whose right hand was withered.

7 And the Scribes and Pharisees watched, to see if he would heal on the sabbath: that they might find an accusation against him.

8 But he knew their thoughts: and said to the man who had the withered hand: Arise, and stand forth in the midst. And he rising, stood forth.

9 Then Jesus said to them: I ask you, if it be lawful on the sabbath-days to do good, or to do evil: to save life, or to destroy?

10 And looking round about on them all, he said to the man: Stretch forth thy hand. And he stretched it forth: and his hand was restored.

11 And they were filled with madness, and they talked one with another, what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in the prayer of God.

13 ^dAnd when it was day, he called his disciples: and he chose twelve of them (whom also he named apostles):

14 Simon, whom he surnamed Peter, and Andrew, his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James, the son of Alpheus, and Simon, who is called Zelotes:

^a 1 Kings xxi. 6.—^b Exod. xxix. 32; Lev. xxiv. 9.—^c Matt. xii. 10; Mark iii. 1.
^d Matt. x. 1; Mark iii. 13.

called the *first-first sabbath*, that *Pentecost* was called the *second-first sabbath*, and that of *tabernacles* the *third-first*, or great *sabbath*. Wi.

VER. 13. These twelve Christ chose as individual companions and domestics. To these he committed the charge of founding and governing his Church. He sent them as legates, or ambassadors, (for this is the import of the word *apostle*,) to all the world. Hence their power was more universal than that of bishops, which is confined to their own dioceses or districts. The jurisdiction of the apostles was not limited to place. Tirinus.—This power which Jesus Christ delegated to his apostles, and which was for the benefit and regulation of the universal Church in all future ages, the apostles, in their turn, delegated to their successors in the ministry, with such regulations and limitations as have been judged in the Holy Ghost necessary for the proper government of the spiritual kingdom of God upon earth. And it is the height of presumption to question any ordinations that come to us with the authority of the Catholic Church.

VER. 16. *Judas*, surnamed *Thaddeus* in S. Matthew x. 3, and in S. Mark iii. 18. At the head of his epistle he styles himself *Judas*, brother of *James*. V.

VER. 20. S. Matt. (v. 3—10) mentions eight beatitudes, S. Luke only four; but S. Luke only gives an abridgment in this place of the discourse, which S. Matt. gives more at length. We are also to remark, that in these four the whole sight are comprised, and that both evangelists place poverty in the first place, because it is the first in rank, and, as it were, the parent of the other virtues; for he who hath forsaken earthly possessions, deserves heavenly ones. Neither can any man reasonably expect eternal life, who is not willing to forsake all in affection, and in effect also, if called upon for the love of Jesus Christ. S. Ambrose.

VER. 24. Jesus Christ having declared how meritorious poverty of spirit was

16 And *Jude*, the brother of *James*, and *Judas Iscariot*, who was the traitor.

17 And coming down with them, he stood in an open plain, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon,

18 Who had come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits, were cured.

19 And all the multitude sought to touch him, for virtue went out from him, and healed all.

20 ^eAnd he lifting up his eyes on his disciples, said: Blessed are ye poor: for yours is the kingdom of God.

21 ^fBlessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh.

22 ^gBlessed shall ye be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Be glad in that day, and rejoice: for behold, your reward is great in heaven. For according to these things did their fathers to the prophets.

24 ^hBut woe to you that are rich: for you have your consolation.

25 ⁱWoe to you that are filled: for you shall hunger. Woe to you that laugh now: for you shall mourn and weep.

26 Woe to you when men shall bless you: for according to these things did their fathers to the false prophets.

27 But I say to you that hear: ^kLove your enemies, do good to them that hate you.

28 Bless them that curse you, and pray for them that calumniate you.

29 And to him that striketh thee on the *one* cheek, offer also the other. And him that taketh away from thee thy cloak, hinder not to take thy coat also.

30 Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again.

31 And as you would that men should do to you, do you also to them, in like manner.

^e Matt. v. 2.—^f Matt. v. 6.—^g Matt. v. 11.—^h Eccli. xxxi. 7; Amos vi. 1.

ⁱ Isa. lxv. 13.—^k Matt. v. 44.

to eternal life, proceeds to denounce heavy chastisements upon the rich and proud. Idem ibidem.—Although in great riches there are great inducements to sin, yet there are not wanting even in that state great incitements to virtue; neither is this woe aimed against those who abound in affluence; but against "those who abuse that affluence which Providence has bestowed upon them: Non enim census sed affectus, in criminis est." S. Ambrose.

VER. 25. As before he promised blessings to those that hunger, that weep, that are outcasts for Christ's sake; so here, and in the next verse, he denounces curses to such as are filled, that laugh, and are praised; i. e. to such, as so far seek their beatitude in present enjoyment, as to become indifferent with regard to the good things of the next world. A.

VER. 26. *Woe to you when men shall bless you*. The ministers of the gospel must not value themselves, when they are applauded by men: for so did the *fore-fathers* of the Jews formerly command the false prophets, when they flattered the people, and spoke things that were pleasing to them. Wi.

VER. 30. Jesus Christ does not order us never to refuse a petition; but the meaning of his words is, that we are to give what is just and reasonable, what will be neither injurious to yourself nor your family; for what is unjustly asked, may be justly denied. S. Austin, l. 10, c. 40, de Serm. Dom. in Monte.—But in this, the sin we commit is often far from trivial; particularly when to the refusal of a just request we add also reprehensions and complaints. . . . Abraham, in the number of guests he received, had the honour of receiving under his roof even angels. Let us not, therefore, be strict and unfavourable judges in regard of our suffering and distressed neighbours, lest perhaps we ourselves come to be more severely judged. S. Chrys. collected from Hom. 21, in Ep. ad Rom., Hom. 11, in F. ad Heb., and Hom. 2, de Lazaru.

32 And if you love them that love you, what thanks have you? for sinners also love those that love them.

33 And if you do good to them who do good to you; what thanks have you? for sinners also do this.

34 *And if you lend to them of whom you hope to receive; what thanks have you? for sinners also lend to sinners, for to receive as much.

35 But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Most High: for he is kind to the unthankful, and to the evil.

36 Be ye, therefore, merciful, as your Father also is merciful.

37 ^bJudge not, and you shall not be judged: condemn not, and you shall not be condemned. Forgive, and you shall be forgiven.

38 Give, and it shall be given to you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom. ^cFor with the same measure that you shall measure, it shall be measured to you again.

39 And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch?

40 ^dThe disciple is not above his master: but every one shall be perfect, if he be as his master.

41 ^eAnd why seest thou the mote in thy brother's eye, but the beam that is in thy own eye, thou considerest not?

42 Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye: when thou thyself seest not the beam in thy own eye? Thou hypocrite, cast first the beam out of thy own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.

43 ^fFor there is no good tree that bringeth forth evil fruit: nor an evil tree that bringeth forth good fruit.

44 For every tree is known by its fruit. For men do not gather figs from thorns: Nor from a bramble bush do they gather grapes.

45 A good man, out of the good treasure of his heart, bringeth forth that which is good: and an evil man, out of the evil treasure, bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.

46 And why call you me ^gLord, Lord: and do not the things which I say?

^a Deut. xv. 8; Matt. v. 42.—^b Matt. vii. 1.—^c Matt. vii. 2; Mark iv. 24.

^d Matt. x. 24; John xiii. 16.—^e Matt. vii. 3.

VER. 35. *Hoping for nothing*, but merely impelled by a desire of doing good. They who only give when sure of having a greater return, do not give, but traffic with their generosity; in which there is no charity. A.

VER. 48. That man buildeth safely who hath both faith and good works; whereas the man that trusteth to his faith alone, to his reading or knowledge of Scripture, and doth not work and live accordingly, buildeth on sand. B.

* V. 1. In Sabbato secundo-primo ἐν σαββάτῳ δευτεροπρώτῳ. See S. Chrys. Hom. 40, in Matt., in the Latin edition, in the Greek of Savil, δμ. λθ, p. 262, tom. 2. ὅταν ἡ ἀργία ἦ, καὶ τοῦ σαββάτου τοῦ κυρίου, καὶ ἐπέρας ἐορτῆς διαδεχομένης. See S. Hieron. ad Nepotianum, tom. 4, part 2, p. 262, ed. Ben.

CHAP. VII. VER. 1. It was not immediately after he had spoken the preceding words that Christ entered Capharnaum, for in the interim he healed the man afflicted with the leprosy, according as S. Matthew related it in its proper place. S. Austin.

VER. 2. This history, though different in some circumstances from that related by S. Matthew, chap. viii., is most likely a relation of the same event, and the apparent discrepancies may be easily reconciled. S. Matt. says it was the centurion's boy; S. Luke calls him his servant: but in these terms there is no necessary

47 Whosoever cometh to me, and heareth my words, and doth them: I will show you to whom he is like.

48 He is like to a man building a house, who digged deep, and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house, and it could not shake it: for it was founded on a rock.

49 But he that heareth, and doth not: is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently, and immediately it fell: and the ruin of that house was great.

CHAP. VII.

Christ heals the centurion's servant: raises the widow's son to life: answers the messengers sent by John: and absolves the penitent sinner.

A ND ^hwhen he had finished all his words in the hearing of the people, he entered into Capharnaum.

2 And the servant of a certain centurion, who was dear to him, was sick, and ready to die.

3 And when he had heard of Jesus, he sent to him the ancients of the Jews, desiring him to come and heal his servant.

4 And when they came to Jesus, they besought him earnestly, saying to him: He is worthy that thou shouldst do this for him.

5 For he loveth our nation: and he hath built us a synagogue.

6 And Jesus went with them. And when he was now not far from the house, the centurion sent *his* friends to him, saying: ⁱLord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof.

7 Wherefore neither did I think myself worthy to come to thee: but say the word, and my servant shall be healed.

8 For I also am a man subject to authority, having under me soldiers: and I say to one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

9 Which when Jesus heard, he marvelled: and turning about to the multitude that followed him, he said: Amen, I say to you, I have not found so great faith, even in Israel.

10 And they who were sent, returning to the house, found the servant whole, who had been sick.

11 And it came to pass, after this, that he went into a city called Naim: and there went with him his disciples, and a great multitude.

^f Matt. vii. 18, and xii. 33.—^g Matt. vii. 21; Rom. ii. 13; James i. 22.

^h A. D. 31. Matt. viii. 5.—ⁱ Matt. viii. 8.

contradiction. And whereas the former says the centurion went himself to Christ. S. Luke mentions that he sent the ancients, or senators, of the Jews. Here, as in other places, we may suppose that the former evangelist, for the sake of brevity, attributes to the centurion what was done in his name and with his authority; and through the whole narrative he represents our Saviour answering the centurion as if personally present. Jans. Concord. Evan.

VER. 3. When S. Luke says that the centurion begs of our Lord to come to him, he must not be supposed to contradict S. Matt., who says, that the centurion objected he was not worthy to receive him under his roof. S. Luke seems here to relate the words of the Jews, who most probably would stop the centurion as he was going to Christ, and promise to intercede with our Lord for him. S. Chrysos. hom. 27, in Matt.

VER. 9. Our Lord does not speak of the patriarchs, but of the Israelites of his own time, with whose faith he compares and prefers that of the centurion, because they had the assistance of the law and of the prophets; but this man, without any such instruction, willingly believed. Ven. Bede.

VER. 11. *Naim* is a city of Galilee, about two miles from Mount Thabor. It was by Divine dispensation, that so very great a multitude was present on this occasion, in order to witness this stupendous miracle. Ven. Bede.—The burying-places of the Jews were out of the precincts of the city, as well for the preservation

12 And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother. and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said to her: Weep not.

14 And he came near and touched the bier. (And they that carried it, stood still.) And he said: Young man, I say to thee, arise.

15 And he that was dead, sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on them all: and they glorified God, saying: ^aThat a great prophet is risen up among us: and God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the country round about.

18 And John's disciples told him of all these things.

19 ^bAnd John called to him two of his disciples, and sent them to Jesus, saying: Art thou he who is to come: or expect we another?

20 And when the men were come to him, they said: John, the Baptist, hath sent us to thee, saying: Art thou he who is to come: or expect we another?

21 (And in that same hour, he cured many of their diseases, and sores, and of evil spirits, and to many that were blind, he gave sight.)

22 And, answering, he said to them: Go and relate to John what you have heard and seen: ^cThat the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached:

23 And blessed is he, whosoever shall not be scandalized in me.

24 And when the messengers of John were departed, he began to speak to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind?

25 But what went you out to see? a man clothed in soft garments? Behold, they that are in costly apparel and live delicately, are in the houses of kings.

^a Infra, xxiv. 19; John iv. 19. ^b Matt. xi. 2. ^c Isa. xxxv. 5. ^d Mal. iii. 1; Matt. xi. 10; Mark i. 2.

of health as decency. Thus Joseph, of Arimathea, had his sepulchre in the rock of Mount Calvary, which was out of the city. Tirinus.

VER. 12. The evangelist seems to relate this miracle, as if it had happened by mere accident; though, beyond a doubt, Divine Providence disposed all things to increase the splendour of the miracle. Jesus Christ would not raise this young man to life before he was carried out to be buried, that he might meet him near the gates of the city, where the assembly of the people took place. Besides this, there were present, both the multitude that followed Jesus, and the multitude that followed the corpse, to the end that all these might be eye-witnesses to the miracle, and many might praise God, as Ven. Bede remarks.

VER. 14. Here Christ shows that he raised the dead by his own power, and at his own command, *I say to thee, arise.* This shows that it is the voice of God that speaks; for the dead can hear the voice of him alone, according to S. John: *Amen, I say to you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they who hear shall live.* S. John v. 25. Maldon.

VER. 16. *And there came a fear on them all;* i. e. a certain reverential awe and trepidation seized them, and an uncommon degree of astonishment at the Divinity which appeared to them. Menoch.—*And they glorified God (ιδόξασαν):* they gave praise and glory to God for thus visiting his people, by sending them the Saviour he had promised them. Polus Synop. Crit.

VER. 20. *The men (οι ἀνδρες);* viz. the two disciples sent by John, who delivered their master's message; but, before Jesus Christ undertook to reply to their question, he performed on the spot various kinds of miracles.

VER. 22. Then addressing himself to these disciples of John, he ordered them to go and relate to their master all they had seen and heard; and to tell him, that he declared all those to be happy, who, strong in faith, should not take occasion to doubt of his Divine power, (the proofs of which they had so recently seen,) from the weakness of his flesh, which he had taken upon himself for the love of man.—

26 But what went you out to see? a prophet? Yea, I say to you, and more than a prophet.

27 ^dThis is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee.

28 For I say to you: Amongst those that are born of women, there is not a greater prophet than John, the Baptist: but he who is lesser in the kingdom of God, is greater than he.

29 And all the people hearing, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees, and the lawyers, despised the counsel of God against themselves, being not baptized by him.

31 And the Lord said: ^eWhereunto then shall I liken the men of this generation? and to what are they like?

32 They are like to children sitting in the marketplace, and speaking one to another, and saying: We have piped to you, and you have not danced: we have mourned, and you have not wept.

33 ^fFor John, the Baptist, came, neither eating bread, nor drinking wine, and you say: He hath a devil.

34 The Son of man is come eating and drinking, and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners.

35 And wisdom is justified by all her children.

36 And one of the Pharisees desired him to eat with him. And being entered into the house of the Pharisee, he sat down to meat.

37 ^gAnd behold, a woman in the city, who was a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster-box of ointment:

38 And standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a

^e Matt. xi. 16. ^f Matt. iii. 4; Mark i. 6. ^g Matt. xxvi. 7; Mark xiv. 3; John xi. 2, and xii. 3.

Jesus Christ alludes to the known and full testimonies that had been given of him by the prophets. *The Lord giveth food to the hungry, the Lord looseth them that are in fetters, the Lord enlighteneth the blind, he liftest up them that are cast down, and he who does these things, shall reign for ever thy God, O Sion, from generation to generation.* Psal. cxlv. S. Ambrose.

VER. 29. *Justified God;* i. e. feared and worshipped God, as just, merciful, &c. Wi.—There are only two different sets of men, who glorified God for the baptism of John, and these seemed the most remote from works of piety; viz. the ignorant multitude, who scarcely knew the law; and the publicans, who were in general the most avaricious of mortals, and were looked upon as public sinners. If the preaching of the Baptist had such an effect upon these men; what kind of hearts must not the Scribes have had, who, with all the advantage of the knowledge of the law, still refused to believe? Maldon.

VER. 32. *Speaking one to another (προσφωνοῦσιν ἀλλήλοις):* they seem to have been alternate choirs of youths, answering each other in the above words. Menochius

VER. 36. *And one of the Pharisees,* by name Simon, as we learn in ver. 40.

VER. 37. *A woman in the city, who was a sinner.* Some say she had only been of a vain, airy carriage; one that loved to be admired for her beauty and wit but the common exposition, and most conformable to the text, is, that she had been of a lewd, debauched life and conversation. Wi.—Mary Magdalene.

VER. 38. Jesus Christ was then at table, after the manner of the Orientals, reclined at length on a couch, a little raised from the ground, having his face turned towards the table, and his feet extended. He had quitted his sandals, according to the custom of the country, before he had laid himself on the couch. V.

VER. 39. The Pharisee was egregiously deceived: 1. In thinking that Christ was ignorant of the character of the woman, when he not only clearly saw the past bad conduct of the woman, but the present unjust thoughts of the Pharisee; 2. In